Genrs no Mask, yows at no Buman Shrine, Seeks neither Place nor Spplause: She only Sels a Bearing.

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JOHN C. BUNDY, EDITOR AND

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NO. 5

CONTENTS.

Finar Page.--Birth Versus Breeding-- A Lecture Bellvured by John W. Etc. Esq., before the Chicago Patterophical Bockety, March 20th

SHOOPD PAGE.-Panthelem, Athelem and Theirre, being a Raply to my Critics. A Wonderful Measureteer. Life with the Spirite. A Spirit Plagianist. Spiritualistic

TRIED PAGE. - Woman and the Household. Among the Spiritualists of New Orleans. New Books, Magazines for April Just Heceived. FOURTH PADE.-A Defense of W. E. Stedman. Messign

from Mr. S. S. Jones. What Shall the Harvest Be? Pho-nomena Wanied. Inborers to the Spiritualistic Vicepard.

Firth Paux.-Mis Thayer, the Flower Medium. Mediums and Materialized Forms. Buttess Notices. Oblivarios. Miscellaneous Advertisements.

Stave Page. - Is is only the Sanset of Life. The Close Corporation. A Generous Gift, Stolling Stone ; fiathers Errora, Brookign (N. Y.) Spiritual Fraternity. The Will of Dr. Rith. The Planet Mars. Home from the Pecific Coast. Atoms Havivale. Wanted. The Labors of L. J. Fishback. Notes and Extracta

SEVENTE PASE.-List of Prominent Books for sale at the office of the Heitgro-Patiosophical Journal, Miscellaneous Advertisements.

FIGHTH PAGE-Continuation of Lecture by J. W. Els. Toq. Constitution of the Free Religious Association. Reperiments with Dr. Slade-A Strange Appearance of a Spirit.

BIRTH VERSUS BREEDING.

A Lecture Delivered by John W. Ein, Esq., before the Chicago Philosophical Society, March 20th.

The mystery of the age is heredity. Old as it is, it is only just beginding to be scientifically questioned. Somebody, in every generation, has run up against its phenomens, rubbed the bruise a little, wondered over it for a time, and then relieved himself with a ponderous aphorism. These riddles have constituted the history and literature of heredity, up to the last few

It is true, as one writer says, that there has been an unreasoning obedience to this influence in the political and social structuie of an the historical civilizations. It is curious to observe, however, that as progress is being made towards intellectual freedom, this induence has gradually weakened; and, at the same time, the disposition to question its phenomena and scientifically trace their causes, is just awakening. There is probably no subject where the demand for scientific investigation and analysis is more pressing, and premises social results

more direct and important, Our respected grandfathers, remote and proximate, had a way of treating social questions which was conspicious rather for simplicity than method. The record of the last century, however, is rich in postula-tion of philosophies of history; the treatment of society, historically, as a continuous and complex mechanism; the collocation and analysis of its phenomena, the scientificatudy of its results. It is atrange that during this same period the fact has been almost wholly ignored that the lives of the individual members of this society are no more separate entities, to be treated concretely and generically, than are the different stages of a national life.

We have dosed the social invalid as if social diseases were individually sporadic, instead of hereditarily epidemic. We seem to be just waking to the consciousness that, perhaps, individuality may have a history, and a philosophy of history, as well as nationality; that individuals are but links in a chain, one end of which is in a remote past, and the other dangling into a very indistinct and problematical future. So new is this investigation, and so striking are some of the results, that a good many of our philosophers are, perhaps, a little daz-There seems to be a tendency just now to hang up causes, and, along with them, responsibility, on convenient hooks in the ancestral tree; a social convenience which is eminently safe for the generation at hand, but somewhat ungrateful to the one which has just passed off the stage, inaspuch as this doctrine of social vicariousness is only applied, practically, to responsibility for bad acts. There seems to be a general willingness to shoulder all responsibility for the good ones. Along with this, the idea is prevalent among many thinking people that education, to be effective, must be along the same line with the heredity; must be regarded simply as the instrument with which to develop the inherited tendency. A recent writer says that when the attempted education of an individual is in a direction totally unlike that of his ancestors, it can not take root, and he cites the experience of christian missionaries, who, he says, can not make any deep impression upon the pagan mind, because the inculcation of the dectrines they teach would require radical displacement of inherited habits of thought. almost impossible, he says, to replace inherited instincts with personally acquired convictions.

The idea seems to be, that the culture of the first generation is only a thin varnish, transparent to most people, and liable to crack off at every social corner. Dr. Holmes expresses it when he says:

"Not all the partice of the polished town Can empost the roughness of the barnyard clown. Rich, honored, titled, he betrays his race By this one mark—he's awkward in his face."

It is undoubtedly true, also, that there is survival of useless and ridiculous liabils and superstillors in many people of wile intelligence, and for which, if called to account, they can give no reason; as reptiles now living on land carry about with them the remnants of organs once used by their ancestors in aquatic life.

Madam De Steel, when asked if she believed in ghosts, said: "No! but I am afraid

It is claimed that in a square light between heredity and education, education must go to the wall. On the other hand, some of the advocates of education allow no place to heredity. They regard the human embryo like a piece of perfectly white taper; or, if they find it obscured by a few ancestral marks, they carefully rub them off before proceeding to eketch their pet educational scheme. A boy or girl is to them a sort of empty intellectual vessel, whose capacity they can measure and grade off. the an apothecary's graduating glass; or, if his surfaces are a little opaque they can get heachedule by abaking him up with a mechanical examination, as you would shake a black bottle at your ear to find how full it is. Between these extremes there are a

is. Between these extremes there are a a good many, intelligent people, watching the development of this interesting light between the advocates of heredity and education. To aketch the present status of this light, and perhaps hazard a few conclusions, is (as nearly as I can put it) the object of this paper.

In the first place I will glance briefly at the present phase of the doctrine of heredity (psychological). The most pretentious work on this subject is that of Ribot. As I have had occasion to say before to this society, I think Ribot has claimed too much for heredity in this book. He claims for it ap influence which dominates all others, an influence which dominates all others, and assumes broad rules to be established on meagra bases

on meagre bases.

But his work is the most comprehensive that has appeared and is a very interesting one. Indeed, scarcely any where else is there an attempt at analysis or systematic, postulation of the doctrine. Ribot lays down four laws of hereditary descent:

1. Direct heredity; the resemblance of children to their parents. He makes subclasses under this head, viz: a child may resemble both parents, or only one; again.

resemble both parents, or only one; again, the resemblance may be in the same sex, son like father, and daughter like mother. or crosswise.

2. Reversional heredity, or ativism; a hiatus in the direct descent; resemblance of the child to a grand parent, or ancestor more remote.

3. Collateral heredity; resemblance of the child to an uncle or some other relative

not in the direct line. 4. Pre-marital heredity; resemblance of a child by a second husband to the first

husband. To these Mr. Cook claims to add three

other laws, namely: 5. Co-equal heredity; the law by which,

in the large average, the members of the two sexes are preserved in substantial 6. Pre-nated beredity; when influences

which have affected the mother, as such, have affected the life of the off-spring. 7. Initial heredity; the influence on the off-spring of temporary moods of the parents when they become such.

There is nothing original, however, in these udded "laws" of Mr. Cook. wibot discusses all those phases of heredity, without, however, dignifying them with the name of "laws."

Mr. Francis Galton, in his book, Heredtury Genius, tabulates and analyzes the biographies of most of the illustrious men of England-about 1,000. His conclusion is, substantially, that a majority of them have had illustrious kinsmen, and that it is more probable than otherwise that illustrious men will have lliustrious descendants. There is considerable late literature on this

subject, mostly, however, mere narration of instances of hereditary descent.
In disease, it is stated by Dr. Maudeley and other distinguished medical writers. that not only are many forms of discuse hereditary, in all ways, direct and col-lateral, mentioned in the laws of Ribot, but that unsound mental conditions descend in the same ways; and that nervous diseases in the ancestors become insanity in its va-

rious forms, in the descendants, etc. Prof. Moreau estimates that nine-tenths of all cases of insanity are hereditary. Maudsley, Esquirol and others put it at over one-third. As to crime there is eyidence tending to show that the criminal tendency or habit is as hereditary as any other habit or mental condition. other habit, or mental condition.

Mandaley, Lucas and others say there is a distinct criminal ciaes in, all large cities, composed of whole families, in which the criminality is inherited, and followed as a profession by generation after generation. Dr. Brnce Thompson, in his book on The Hereditary Nature of Crime, has collected a large number of instances of ap-parent heredity of the criminal habit. He found 60 families represented by 100 members in one prison.

As to paupers, it is claimed also that the pauper habit, the habit of begging and sub-sisting on charity, is hereditary. The case of Margret Jukes, the New York pauper, who, according to the investigations of Dr. Događale was the fountain head of a progeny of several hundred paupers and criminals, is a familiar one. A report on the education of pauper children in England, by one of the superintendents, says: "We have

scen three generations of paupers (father, son and grand-son) with their respective families at their heels, trooping to the overseer every Saturday for their week's allow-seer every Saturday for their week's allow-ance." Still another, and later one, says: "In many unions the same family names of paupers continue for a century in the ratebooks. Pauperism is an hereditary disease. There is a pauper class."

That their fluence of heredity over human

life is enormous, must be admitted. It is possible that when its data are classified there will be found only a small margin of mental or physical activity wholly outside its grasp. As far as yet observed, however, I believe there is an influence, into the methods of which we have much more insight, and over which we have much more control—which dominates heredity—viz.; education; in which term I include not alone school education, but all the controllable influences after birth. And in the first place, this matter of heredity is almost wholly undeveloped. Not a studie law of its action is yet ascertained. What are these laws which Ribot and others by down? Have they given may formula or made of procedure by which a resemblance to an uncle, for fastance, or a grandfather, may be produced? The combination of anceators which will produce a given result in the matter of descendants, has not been ascertained in a single instance. They have not even traced an effect tack to its cause.

Nothing like a "law" has been established.

They mean simply that there have been some instances in which these different kinds of resemblances have been observed.

Every new resemblance observed will make

Bliew aw.

Whether the next child in a family will be a case of "ativisin," or "collateral hered-ity," or will enact a new "law," is an torre a broblem to Ribet or Cook as to you and I. Certainly the most that can be claimed from any data they give, is what Galton claimed. That education, however, has a direct, specific and controllative influence over animal life, is an established fact. The fact that there are systems by which the influences prising siter birth are so directed as to fashion individual lives into permanent and pre-determined directions, is so well ascertained that the failures are conspicuous and prove it s law. True, this alone does not bear directly on the relative strength of heredity and education. The fact that we know education more, and can control it better, does not prove that the yet comparatively, secret influence of heredity is not equally as strong. But it does show that, in the present development of both, our practical concern is largely more with education, of whose methods and capablities we do know something, than with that occult element of which we know, and perhaps can know, a lentifically, nothing. But farther than this, as powerful as heredity undoubtedly is, there is, I think, ample evidence that in the great majority of cases it is controlled by education. It is probably true that the education of one generation will not obliterate the results of the combined education and heredity of several preceding generations; but, in the large proportion of cases, substantial and essential change in character -intellectual and moral-may be made, which will become radical in succeeding

generations. There is one important point in connection with the instances of inherited talent cited by the advocates of heredity, which they do not seem to regard, viz : the superfor training to which the children of talented parents are almost universally subfected. The results in these cases—if favorable—are all attributed to inherited tal-ents. No doubt a large proportion of them (who knows that it is not the largest proportion?) are due to the training. This consideration is especially applicable to Mr. Galton's experiments. Although he says the largest proportion of his correspondents had "innate" hereditary aptitudes—examination of the reports of those who had emiment ancestors, shows that they had special encouragement or were placed early under peculiar influences for developing the special talent for which the descendants al-

so became eminene. It appears also in his later book, English Men of Science, that two thirds of his correspondents had the sevantages of a university education. It is true he says the leading scientific men have usually taken mediocra degrees at the universities-except mathematicians. But the reason for this is obvious. The English as well as American curriculum has been classical and literary,

rather than scientific. Mr. Galton says, in another connection, that when the present leading men of actspre were boys, education was conducted in the interests of the clergy, and was strongly opposed to science. Put one of the links in the illustrious chain of Adamses on to a small frontier farm in his early youth, and run a generation or two of the stock through the ordinary education of that life, and then compare results with the old records down at Quincy-if you wish to fairly test the question of the relative influence of education and heredity.

No considerable experiment has been made, that I am aware of, as to the definite influence of education, in cases carefully separated from the joint influence of heredity. There is much evidence, however, of the influence of education, of the nature of

that adduced in support of heredity. Mr. Thwing, in a book recently published on "American Colleges," gives some statis-tics (not for that purpose, however), which

seem to bear on this question; in the matter of mere school education. He says that the prevalent opinion that men of high scholarship in the schools do not obtain distinc-tion in professional life is not true. He says a large majority of the men, who have become distinguished in this country, and who were graduates, were scholars of high rank in college. Four lifths of the gradu-ates of Harvard during the first half of this century, who have gained renown, rankel in the first quarter of their class; and twodiths in the first sixth or election. (The first ten acholars in a class of 50 or 60 usually furnished more men of distinction than the other 40 or 50 of the class | At Yale, ninetenths of all the graduates between 1819 and 1850 who afterwards became distinguished were first, or among the Brat scholars of the class to which they belonged. At Amberst the twenty five most distinguished men who graduated between 1821 and 1850, were, with one or two exceptions, excellent scholara. The records of Dartmouth and Bowdoin are to the same effect. He save that treat of our college presidents and distinguished professors were first distinguished as scholars in the schools. In literature, the most celebrated of our historians, essayists and poets had that gained honors as echolars-Sancroft, Paifrey, Everett, Emerson, Longfellow, Ripley and Holmes.

Among distinguished clergymen who had won distinction as scholars are named Phil-lins Brooks, Frothinghim, Doctors Storrs, Huntington, Buddington, Bellows and Os good. Beecher was an exception. Among the lawyers mentioned in the same connection are, Choute fone of three in a hundred years who graduated at Dartmouth with a percent mark), Webster, Coase, Coshing, Sumner, Dana, the Hoars, Hillard, Winthrop, Devene,

Evatts, Curtis, Pessenden, Marsh.
It may be said that high scholarship is not necessarily the product of study or dis-cipline; it may result from liberited genius; which makes the scholar distinguished as Well as the man. But it appears that the highest rank in college is seldom galged by man of gentus; such men outatrip their fellows usually in but one direction; and it is ofted at the expense of other directions. Their a erice scholarship is usually low. It appears to be those "whose only claim to genius is their power to study ten or twelve hours a day," who gain distinction in the schools, as also, in after life. Mental discipline, first the instrument then the foundation and habit, is the real power which wields the intellectual aceptre. Mr. Thwing says that to the highest scholaratip belong that mental discipline and those stores of acquired knowledge which are the foundation stones of the temple of distinction," and that the student "who fails to receive in college the knowledge and the discipline of the highest scholarship, is usually obliged to supply the consequent deficiency by additional study," if he expects distinguished success.

Macaulay finds similar results upon examination of the records of the English universities. He says, substantially, that there never was a fact more throughly proved than that men who have made industrious use of the discipilize of the echools in their youth and distinguished themselves as acholars, nearly always keep, till the end of their lives, the start which they have gained. And he refers to the calenders of Cambridge and Oxford for a hundred years to substantiate his statement. He says these are the men who rule the world.

The influence of education on crime and pauperism & ho less clearly proved. Many -including Highert Spencer-claim that school education has no tendency to prevent of care come. The writer of an article on "beed" Education" in a recent number of the Polylechaic Review, says that property is more secure in Italy, with its millions of illiterates, than in Massachuseus, with all its schools. And he gives numerous statistics as to the large proportion of the inmates of prisons who have attended school. Others cite the large number of educated and apparently well-bred people who have recently been found guilty of crimes.

A good deal has been said on both sides of this question. I do not propose to stop to discuss it here. I will simply say, it seems to me unquestionable that the direct tendency of the accumulation of knowledge of the results of human experience, and of persistent mental discipline, is to prevent the individual from committing crime. There are many facts also to prove that they do this. I will not take time to cite them, however, because my proposition in this connection is as well sustained by indus-trial education. That this kind or educa-tion is making visible havor on inherited crime—and at the fountain head of it—the records are unmistakable. Witness the ragred-schools, and industrial and reform schools of England, and the children's aid sociaties, and industrial and reform schools in this country.

In 1870 there were 17,000 children under 17 ream of age in English prisons and falls. No opportunities whatever for any sort of education, were afforded these childrencept this forced association with criminals of all ages. Why say that some mysterious and interesting law of beredity sent them there? Is there not plain cause above ground? The Industrial institutions in England have reduced this proportion of juvenile offenders engranges. The Children's Aid Society in New York reduced juvenile commitments over one-half in the

The very fact that there is a distinct

criminal class—as pointed out by Doctors Maudsley and Thompson in proof of the heredity of crime—indicates that there is regular and continuous education in crime The class herd together, and they come up from infancy in the criminal atmosphere and practice. Mary Carpenterhas shown-with all the precision of a mathematical demonstration—what makes people pick pockets and steal. Whather't is the tentamentary devittry of a deal processor, or something fresher and more tangible. She went into the prisons in England, ascertained the former residences of the priviners, and then made a house-to-house visit, obtaining the life history of each prisoner. She found that in a vast majority of cases they had been systenistically educated to committhe crimes for which they were convicted. To at their homes, so called, were schools from which only criminals could legically graduate.

There is no doubt but that education has influence even on abuit eriminals towards the prevention of crime. Ho long as prisons continue criminal schools—as they are on the old congregate plan—of course, the education was all be in the wrong direction; and Lord Chief Justice Conkourn's remark, that after one or two commitments a prisoner never reforms, will be true. When we ges the reform pris m system (who h is the educational system) you will see what education can do when it fights against both inherited and sequired criminal liabits. The loudest fact I know of on this question is, that in eleven years after the adoption of the reform system in the trial principle.commitments to prisons were reduced nor-ball and to day under same system the ratio of crime to the population in Irel nd, with all its poverty, to emniler than in Massachusects. That industrial education has even in re-effect on pauperism than on crime is apparent. There is a confirmed habit of begging. It must be replaced with a fishit of working. The absence of discipline through generations has caused the evil. A few years ago there were between 30000 and 40000 children under 17 receiving relief in door and out, in England. These children were receiving no sort of education. Shall we turn our backs while these children are growing up to municod under these influences, and then put on our specfacles and run up the pedigres siter a Margaret Bukes, or some other sufficiently dead and remote cause of all this pauperism? The measures taken by the government in England for the education of pauper children, and the private institutions for the same purpose, are said to have largely thinned out this tattered army.

The fact that discipline, mental and physical, is the great lever by which the world's work is done, is one of the best known and most effectually utilized in human life. In every department of labor, physical and intellectual, special discipline is the well defined controlling agent by which definite results are reactied. As heretofore special inherited tendencies. have not been consulted or taken into socount in the calculation, it follows that education has generally controlled them. In fact, progress in any civilization is of lineif an exhibition of the gain which each generation makes over the reproduced faculties of the preceding one. We have to thank heredity principally for its testa-mentary causeity. It not only gives us a little capital to start with, it enables us to put it at interest; and then, to add something of Interest to the principal and capitalize to some extent for the benedit of the next generation.

Whatever may be the character of our legacy-whether benincent or diabolic-we held the key to the altustion in our own hands; we may change it dissipate it, or double it. When these accumulations are wholly victous, and it is necessary to wipe them out, utterly—then, behold the great moral and intellectual conflicts of this And crown the heroic victor in such a struggle, though you find him in a work-house or a prison—as you likely will. Of course if the entire accumulation of each generation was preserved and carried forward, it would be illogical to expect to control these united influences by the discipline of one generation. But only the trace—the tendency—the pre-disposition is transmitted leaving to each generation the practical shaping of its own character.

This discussion naturally some itself up in this way. Here are two influences which divide between themselves the absolute command of human life. In the majority of cases one dominates the other; but it does it slowly and with great expenditure of time and force.

Why not yoke and direct the two? As to the first, the feasibility is generally admitted. and some of the best educational work is being done by carefully ascertaining the inbering done by darstelly ascertaining the in-herited tendency and harmonizing the dis-cipline with it. Hibot says, however, "We restrict education, as we think, within he just limits when we say that its power is haver absolute, and has it exerts no close torse." And many people think that genius is damaged by discipline. I do not believe-it.

The rule is very nearly universal that a The rule is very nearly entiremed that a thing can be done better the second time than the first. That discipline must precede and accompany progress, is as invariable as any other cause and affect. That a new comerciants an extraordinary space of the first less argues not at all around the rule. He simply enters the field with an inherited stock of discipline. Let him in-

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PANTHEISM, ATHEISM AND THEISM.

Being a Reply to My Critics. BY WILLIAM PISHBOUGH.

The RELIGIO-PHILOSOPHICAL JOURNAL of August 2d, 1870, published a lecture delivered by me before the Brooklyn Eastern District Conference, entitled, "Spirituation not Athe-ism, Infidelity nor Freelovelsm." Though I am rewarded by the evidence that that lecture has done much good, it has, from certain quarters, called forth some trenchant animadversions, in which I have been called, rather pressingly, to account for certain positions which I assumed. These adverse notices have been comprised mostly in some four or five somewhat lengthy articles from B. F. Underwood and Dr. C. D. Grimes, with a shorter one from J. Wilmshurst-all appearing in separate issues of the RELIGIO PHILOSOPHICAL JOUR-WAL Though the criticisms of these gentlemen have, for the most part, been pervaded by a kindly apirit, and have, upon the whole, been as fair as could have been reasonably expected. I have hitherto declined to answer them for reasonable reasonable when the property of the reasonable reasonable reasonable reasonable. them for various reasons which I need not here recount. On the appearance of Dr. Grimes's article in the Journal of February 21st, however containing an appeal so much like that of one who carnestly desired to know the truth, I felt it my imperative duty to answer his queries as clearly, scientifically and co-gently as possible in such an amount of labor as I can now afford, and for which I thought it likely that Mr. Bundy, might be willing to assign me room in his columns; and so without further preface, I here commence the task:

In my lecture I defined my conception of a God, at that of "a supreme, intelligent, moral governor of the universe and of the affairs of men." My first effort shall now be to arrive at some definite understanding of Dr. Grimes's conception of what he calls "God," and of the difference between it and mine. My limits forbid extended quolations, but the following expressions and piain implications scattered throughout his two articles of September 27th, 1879, and Fabruary 21st, 1880, seem to be unaccompanied by any qualifying sentences or words, so that I may quote them by themselves without subjecting myself to any just charge

of garbling. 1st. Dr. Grimes disputes my proposition that "low is not of itself an intelligent moral entity, but only a rule or method of action by which an intelligent moral entity executes its purpose,"-and challenges me to "define the difference between the law, the method and the entity." By this and by other expressions I understand him to mean, with other pantheists, that God is law and that law is God, and that the two are identical. Let us see how this proposition, would look with a little change of words, but no change of principle —lbus: "Congress is law and law is Congress, and the two are identical. Hence we must define Congress as something that is bound up in printed volumes and packed away on the shelves of libraries, and if the printed laws should be burned, Congress would be burned -annihilated. Am I still asked to define the difference between the outly or law maker,

2d. Again, says Dr. Grimes, in a definition which from its essential difference from the first, contradicts it:-As the actions of man consultate man, so the actions of Delly constitute Deity." Then it is "action," after all, and not "law," as first stated, that constitutes the entity or the actor. Then, of course, the man who is profoundly saleep and not in action, is not a man! Then the action or motion of a cannon ball as it flies through the air, is the cannon ball; but a cannon ball quietly piled up in the navy yard, is not a cannon ball! Then the simple rolling of the locolnoand ignores all difference between them?

Again, as if in strange forgetfulness of all this, Dr. Grimes says:

"But first tell us, if (as we all believe), that the germ at the base of all existences as from God, why it was necessary that it should be sunk, enguifed and overwhelmed in matter so as to apparently sees all the felip qualities," etc.

Here we are presented with several things as subjects of thought: 1st, a "germ," not in itself a primitive existence, but as derived "from" something antecedent to itself; 2d, a "God" differing from the "germ" in that the "germ" is "front" him; 8d, a "base," which of course must differ from the superstructure as a foundation differs from a house that is built upon it; 4th, a something termed "all existences," (meaning doubtless what is commonly called "the whole system of nature,") of which this "germ " atho" base." Then we have, 5th, this germ "sunk, enguised, overwhelmed in matter so as to lose apparently its deific qualities," that it may gradually work out results presumably such as were aimed at by the source "from" which the "germ" was derived. "Germ," base, "matter," all ex-latences,"—all differing from each other by discrete degrees, and barring out the idea of concreteness. If this is what Dr. Grimes means, we think he is this time pretty near the truth, and we will hold this as a silken cord to draw our " lost lamb " into the fold. But, alse! what, again, means the statement

here following!-"'God is the ALL, and they who have equired the large set amount of knowledge of the All, that is, they sho have penetrated farthest into the accrets of natural understand beet the movements, attributes and laws of the subtile and omnipotent forces that work out the problem of enfermes, can form the most correct con-ceptions of that power that is felt and recognized as higher and better than all.";

In the commencement of this paragraph we have "the All" as synonymous and identical with God. At its close we have "a power that is felt and recognized as higher and better than all." Query, higher and better than God!—than the All?—than itself! I fear my kind friend could not have been quite well when he wrote his article, or we would not have been presented with such a jumble of contradictory and heterogeneous postulates. I really do not know whether he means to affirm panthelam or not though his articles, taken as a whole, seem to have the effect of that idea; and so for his sake, and that of many other good minds who are in a state of bewilderment on that subject, I will now endeavor to give the doctrine that" God is the All and the All is God, a gentle shaking up, and a turning inside out, so that it may be seen in its real logical and

moral bearings. ... I emphatically reiterate the declaration of my lecture, then, that this doctrine totally annihilates the idea of a God as a distinct Being or a Being distinct from the universe, or the system of nature; and thus notwithstanding the name. "God" which it uses, it virtually and practically amounts to downright atheism by leaving to the human mind simply the universe for a God. B. F. Underwood himself believes in such a "God," but calls it "nature," while he courageously, and I believe honestly, avows himself an atheist. Whether this doctrine, as I affirmed, confounds all moral distinctions, and makes socalled virtue and vice equally divine, let us

If the universe, or the concrete All, is God, then wherever there is action in the universe it is, comprehensively speaking, the action of the concrete Ait determining itself to that point (just as the action of my little finger is the action of the man); and this is true of what is called the moral plane of existence as well as the physical. Two armies marshal themselves on the field of battle, and engage in interaccing combat. Hehold them, and you shall see the speciacle of "God", belaboring "God" with grape and cannister, and "God" acattering the brains and hones of God over the ground! I take up a morning's paper and read of a burglar entering a gentleman's house, and as he was helping himself to the silver apoons, the proprietor entered the room and shot him dead. "God" in the act of stealing from "God," and "God" driving a bullet through "God's" heart! In another column I read of a rakish fellow indecently insulting a young lady, when the brother of the latter, informed of the fact, drew a rawhide on the rascal and thoroughly chastized him. "God" offering lustful indignities to "God," "God" in wrathful fury against "God," administers to "God" a sound thrashing! All equally from God-equally the sets of Godequally divine! But enough of the reduction ad absurdum. For one I say, "Down with such a 'God,' and let us elevate C. D. Grimes to the throne, with B. F. Underwood as his prime minister, and then we shall have a ruler who will at least be a little more consistent with himself.

These remarks cover, in a general way, the arguments of J. Wilmhurst in the Journal of September 18th, 1870, and I need only notice a few special points that are not yet directly met. He says of the moral bearings of pan-

theism, that: "To explain the apparent discrepancy about the murderer and robber, as to their acts being divine, is a very knotty subject. The writer submits that Delty is progresslys, but that all its for his, or her parts are in different stages of progression; some hayboutstapped others in the race for perfection. Some men (little parts) have outstripped others and are incapable of murder, etc., others not so."

Here, then, are some "parts" of God as aningenistic to other "narts," the whole pre-secting us with a God divided against himself,

and fighting against himself.

I have heard something of this idea of the "progression" of God before, but never, I confess, without amazement. How the conception could have ever entered the rational mind, that an infinite and eternal being, with infinite perfections, can ever "progress" in the way of becoming we're lofinite, either in being or perfections, I am at a loss to conceive. But while I cannot conceive this, I can conceive of something like a progression in an opposite way; that is, in the eternally continuous descent of God into finites, or into "ulti-mates" as my grand old brother Swedenborg would say; and that, too, without ever depleting the Fountain of his infinitude by so much as one infinitesimal degree. And just here we begin to get a glimpse of the absolute distinction between God and the universe hereafter to be made more plain; and just here, too, we approach the final basis of all true

philosophy as we shall yet see.

But before we go into that, let us ask you, gentlemen, in, all brotherly love, can you proend that your several cassys now under review set forth any philosophy on this subject that is really deserving the name of a philosophy? On reviewing your beterogeneous and supposititious statements, can you hope to conceal from your clear-minded readers the fact that you are wretchedly confused, and have no thoughts on the subject which even you yourselves can call clear? There is corisinly something wrong here, gentlemen, and just where the difficulty lies is worth while for us to inquire. I submit that ignoring a Final Cause, as you do, your theory rests upon the ultimate foundation of a guess; hence that its tive over the track to the locomotive; but when there is no recling, but entire rest, there is no forcement to it is a revolution in landage such as will throw Noah Webster into the shade, that friend Grimes is similing at when he insists that the action is the actor, and ignores all difference between them? and there can be no pure truth in it, even

though there may be some half truths.
We hear much in our day about " progression," and the "law" of progression as it is called. Everything, we are told whether in heaven, earth or the nether regions, must must progress. The universe itself, say these philosophers, has arisen from primordisi conditions to its present status solely by the force of an inherent law of progression, and by the same law it must thevitably go on progressing forever. And so some persons, considering progression as their creator and savior, seem to think that they have only to rest themselves quietly upon the bosom of this omnipotent tide, and they will surely float on to everlasting glory whether they will or not. I do not deny progression. Considered in a certain point of view, I believe it, because I see and feel it. But now I demand a division of labor with my opponents in getting at the exact truth of this matter, and in getting at a final division of the controversy pending between pantheists and atheists on the one hand, and theists on the other.

What I demand of my opponents, then, is this: That they show me, in all this universe, and in all the cycles of time, one solitary instance in which any fadividual, being or thing, from molecule to world, from amorba to man, or from man to archangel, has progreased to a higher stage of existence without the aid of something distinct from itself, outside of itself and beyond itself, bringing to it the moving and impregnating potencies of that higher stage of existence. I am award that in throwing out this bread challenge has that in throwing out this broad challenge be-fore the whole world, I run the risk of exploding around my cars a whole magazine of dialectic cavits, pervarious, prevarications, and sophistical declamations, but I cannot permit myself to believe that my present hon-orable opponents will attempt this mode of false, argumentation, or to pervert my words into meanings which are obviously not in-tended. And I suggest that perhaps they had better commence the work here required of them near at home, by pointing out some in stance of a man lifting himself by his own waistbands, even by po much as the millionth

part of an inch. But if this work cannot be done, then I shall claim the logical right to affirm as an ir-refutable, undentable and eternally established TRUTH, that there is outside of all things, over all things beyond all-things and superior to all things mundane, whether in mass or in particulars, a supreme self-existent, over-present and eternal Power which, soling mediately and immediately, is the origin and cause of all formation, reformation, generation, regen-eration and progression, whether in the cos-mical universe, in the moral, spiritual or so-cial sphere of humanity, or in the heaven of angels above. I do not however, sweet that this overbrooding and overruling Power is the designer or in any moral sense the cause of the perversions and subtersions which are almost everywhere apparent as we shall see that these can be satisfactorily accounted for in another way.

And now we must go after our " jost lamb," as Brother Grimes was pleased supposititiously

the same path. Recollect, Bro. G., you spoke, "bellovingly," notwithstanding the seeming contradictions contained in your other statements, of the "germ" which was "from (lat," as "lying at the base of all existences," and as being buried in matter" in order that it might, in time, work out divine results. Seemingly not in antagonism with this, I have above blated of the potencies of God (called by you the "germ from God"), descending into finites—into ultimates, there to work out the ends of use. Let us now libustrate:

It is probably not unknown to you that solence has, in these latter days, found the beglunding of the formation of the universe, or rather a stage in its formation which can be only one remove from the beginning. By "the universe" we now mean the great aldereal system to which our sun and planets belong: and if we suppose an infinite number of such other systems we have a right to presume that the origin of each one of these was similar to that of our own, viz, in primeval nuspectroscope has made us acquainted. This nebulous matter gives a spectrum similar to that of contens-a proof at once that it is gas, and that it must be atomic, as it is not conceivable that anything can be visible to the natural eye unless it is stomic.

But whence came these masses of incheste cosmic matter? That they are clernal in that form, will scarcely be supposed, as this is disproved by more evidences than we have now room to set forth. The changes slone which these nebulm are now undergoing logically refer them to an anterior state. The sixtyeight species of atoms now known to chemistry blint, by their mutual relationships and affinities, that they are all of one family, and that they all have their common root and origin in one primordial, parental and ctornal oubstance in which they may all be supposed to have existed without distinction or differentiation. This fact the experiments of Mr. Lockyer have gone far to prove. A. J. Davis in his first and greatest book (and I am glad to agree with him where I can), has spoken of "unparticled matter," and of a primardial condition in which the whole Univercolum vas as one particle, filling immensity. It is, moreover, one of the postulates of science that all space, including the most solid rock, is pervaded by a substance lighter than air, harder than sicel, and so dense that if a vacu-um could be erected in it there would be a pressure on all sides at the rate of billions of tons to the square lach. Professor Morton, of the Stephens Institute is reported to have said in a lecture, that this pressure would be seven teen billions of tons to the square inch, but I think he might better have said that it would he infinite, as the thought of a vacuum in this case seems entirely out of the question. Our scientists give this substance the somewhat Indefinite name of the "luminiferous ether," but the Hindon theosophists who seem to have known it from time immemorial, call it akasa.

Now, unproved and unprovable religious doguntism naide, there is no use in denying that the human mind is so constituted as to necessitate, for the solution of the mystery of creation, the conception of an active and passice principle, these both being uncreated, self-existent, infinite and eternal. Of these two distinctive principles, I hold that one is dynamic and the other statle; one is positive and the other negative; one is meaculine and the other feminine; one is living and the other dead; one is Pater (father) and the other is Mater (mother-matter). To simplify the whole conception, we will express one of these two principles by the term "spirit," and the other by the Hindoo word "akasa," as here dofined. Now the universe is neither one nor the other of these principles, pure and simple. It is neither masculine nor femining, but androgynous. It is neither Father nor Mother, but the child, partaking of the nature of both. This doctrine, therefore, is neither panthelsm nor athelsm, but the admission of it would

Bo admitting the truth of this view, we ourselves may fully understand what we mean when we instinctively speak of the "germ that iles at the base or all material formations." or of "God" descending into finites or ultimates, and impregnating them with his own potencies; and we may understand the generation (a better word than "creation" as now used) of the universe from these two eternal opposite but complementary hypostanes, as well as we can understand the generation of a child from a masculine and femining parent. And then, taking into account the necessarily deflecting, perverting, rebounding and some-times even inverting influence of the necessary reaction of the static or material, against the dynamic or Deide principle which acce upon it (action and reaction being equal), we are furnished, for the first time in the history of the human mind, with a complete solution of the old problem of the origin of seil. And then, again, following up, from this basis, the order of successive divine generations, from that of atoms upwards in discrete degrees, through nebulous masses, suns, worlds, living forms, natural men, spiritual men, angels, heavens,—each complete series of degrees corresponding to all other complete series -wo are furnished everywere with the sure guide heards to the science; philosophy, religion and sociology of THE NEW AGE.

But those who prefer to rest in the belief that God commenced the work of creation by creating matter out of nothing, or creating it out of himself, and thus that he has either made the universe itself out of nothing, or turned himself-into a universe, will logically have to be turned over to the communion of the church of the panthelsts and athalats, with the burden of innumerable, unsolved and unsolvable problems resting upon their should-

I had intended to pursue this absorbing theme much farther, but my space is full, and shall have to depend upon the generosity of the officer of this journal for a little space hereafter for a brief talk with Mr. Underwood upon the cthics of atheism, and upon the true "dain of sthics," which I tilink Mr. Herbert Spencer has not yet quite discovered.

A. Wonderful Mesmerizer.

Strange stories come from India of the feats performed by a native meamerizer named Bunl, whose magnetic power would appear to be found quite irresistible by the lower antmais, upon which he exclusively exercises it. He gives scances, to which the public are invited to bring all manner of ferocious and un-tamable wild beasts, and holds them with his glittering eye. In a few seconds they subside into a condition of cataleptic stiffness, from which they can only be revived by certain passes which he solonialy executes with his right hand. A snake in a state of violent irritation was brought to Buni by a menageric proprietor, inclosed in a wooden cage. When deposited on the platform it was writhing and hissing fiercely. Buni bent over the cago and fixed his eye upon its occupant, gently waving his hand over the serpent's head. In less than a minute the anake stretched itself out, to call himself—hoping to bring him in as the type of an innumerable herd of "lost lambs" it up and thrust several needles into its body, that will hereafter return to the fold through but it gave no sign of life. A few passes then

restored it to its former angry activity. Subsequently a savage dog, held in a least by its owner, was brought in, and, at Bunl's command, let loose upon him. As it was rushing toward him, bristling with fury, he raised his hand, and in a second the fierce brute dropped upon its belly as though stricken by lightning. It seemed absolutely paralyzed by some unknown agency, and was unable to move a muscle until released from the mesmerizor's spell by a majestic wave of his hand.

LIPE WITH THE BPIRITS.

By Ex-Clericus.

[Continued from fast Number.]

MEDIUMSHIP OF MRS. ADAMS.

In my last paper, I gave a sketch of my experience with the mediumship of Mrs. W. R. Hayden. Of the other reliable and interesting mediums with whom I was prought into contact during my Harmony Hall life, Mrs. Hattle A., wife of John S. Adams—the well known poet and general writer in our movement—was one of the foremost

Mrs. Adams's mediumship was of the semi-trance and vision seeing description, a phase which has always especially interested me, for I feel deeply impressed that all attempts at a mere word description of the objects and occupations of the Spiritworld must result in a wide departure from the reality. Words alone, as used in our imperfect human language, can but poorly represent our thoughts of things earthly and material; much more then, must this be the case in regard to that which is unseen and spiritual, and of which we our-selves have as yet had no personal experience. Hence the importance—the necessity even of the employment of imagery of a symbolic character—generally psychologically impressed upon the medium's mind to aid in the conveyance of thought from the spiritual to the material plane of life. With a good, well developed medium of this kind, and intelligent and experienced spirits as the operators, a receptive, intui-tive nilad in the mortal form can, I think, obtain as correct and clear ideas concerning the life of the hereafter as it is possible for us to get whilst still on this side of the death-river.

But Mrs. Adams was a good writing medium also, and some of the best communications I have ever received were written through her hand. Her visions though generally of high spiritual significance were yet sometimes of a decidedly amusing character, though still by no means without pointed moral significance. For instance, on one occasion when she was in her semitrance condition, we were not a little surprised to see her almost convulsed with a genuine, hearty laugh. On inquiring what it was that caused her so much amusement, she said, "Why, I see a full grown man all doubled up and tucked into a cradle; and his minister is standing by rocking him! When he is asked what makes him stay there in such a ludicrous shape, be says it is because his mother put him there!" A sufficiently graphic representa-tion, I think, of a regular "old fogy" conser-

vative. It was through Mr. Adams's mediumship that Dr. A. B. Child received material for two of his published volumes, "The Lily Wreath" and "The Bouquet of Spiritual Flowers," and it was directly through my agency that the two were first brought together, as the first time they met was when I invited Dr. Child to go with me to see Mrs. Adams at Chelsea. After a while her mediumship became gradually changed into that of an inspirational writer, and in this way she became the author of three volumes, the "Branches of Palm," "Allegories of Life," and "Dawn, a Novel:" the last of which especially, opening a lation and made quite a sensation among Spiritualists and radicals on account not only of its stirring interest as a novel, but also of its comewhat extreme views of the marriage relation.

MRS. NEWTON'S MEDIUMSHIP.

Similar, in its general features, to the above, was the mediumship of Mrs. Sarah J., wife of A. E. Newton, so well known as one of our most able writers and active workers. But in some respects, I think that Mrs. Newton's mediumenip surpassed in interest that of any of the others. There was a peculiar beauty and an exalted expressiveness in her imagery and in her features whilst under the inspiring influence, that bound one as with a spell whilst thue listening to her graphic descriptions. Indeed the beauty and refinement of some of her symbolic presentations of scenes and thoughts from the spirit-life, have never been surpassed in all the range of my ex-perience. Her perception and description of spirit forms were also especially vivid, rendering her capable of giving satisfactory tests of individual spirit presence. Like-wise the poetic prevailed largely in her organization and surroundings, so that poetic gems of spirit thought were often imparted through her capacity.

Mrs. Newton was in no received sense a public medium, yet notwithstanding her large family and multiplicity of home duties, much of her time and strength were devoted to the spiritual good of individuals who were attracted by the fame of her wonderful gifts. In all such cases, she was ready to impart freely of that which she received, "without money and without price," so that a large part of the vigor of her life, for many years, was devoted to the advancement of spiritual truth without pecuniary compensation. Mrs. Newton was in no received sense a pecuniary compensation.

MRS. HELEN LEEDS

was mother important and interesting medium of my Harmony Hall days in Boston. She, however, was more of the full trance description of midiumship, and was of superior excellence in this way of imparting light from the Spirit-world. At one time, some ten or twelve persons of intelligence and influence engaged the exclusive control of her services, and had rooms fit-ted up especially for their scances and cir-cles. I did not myself belong to this com-pany; but from what I learned of the re-sults, they were satisfactory and import-

Mrs. Leeds was the medium through whom Judge Edmonds's daughter Laura was converted to Spiritualism; and it is for this reason that I make special mention of her in this connection. I will now try to recall the particulars of this conversion, as I received them from Mrs. Leads berself. It was some time after Judge Edmonds him-self had become deeply interested in Spirit-ualism, but his daughter still held back her sympathies from the new faith, and was
even inclined to make a Catholic convent
her home. Of course her father was much
disturbed at the prospect of thus losing
the presence and sympathy of that dear
daughter whose mother was now his angel

in the spirit life. At length he was led-probably through the industre of the spirit mother—to make a special and earnest ef-fort for the conversion of the daughter and thus to save her from the sad destiny to which she was about to devote herself. Having become acquainted with the character and special excellence of Mrs. Leeds's mediumship, and being impressed that she was the right one for his purpose, he concluded to invite her to New York, estensibly for a short visit in his family, probably without saying anything to his daughter about the mediumship of the expected guest. But no sooner had Mrs. L. entered within the sphere of Judge Edmonds's home—even whilst ascending the steps to his mansion—than she was deeply entranced and became under the complete control of the wife and mother, who was once at the head of that happy household. The me-dium was now made to act the part of the mother of Laura with a completeness so perfect that it was not long before she was uttorly astonished and overcome with emotion; and hegged for a respite until she should have time to regain her self-possession. The control was then soon removed; but during a large part of Mrs. Leeds's visit—night and day, for the two occupied the same room—she was under the influence and control of the spirit mother, given perfect regulary and tests to the ing such perfect reminders and tests to the daughter, that nothing was wanting for full satisfaction and belief. A great relief was this to Judge Edmonds, who hence-forth had his daughter with him in that which was the greatest joy of his life.

To be Continued.

A Spirit Plagiarist.

To the Editor of the Religio-Philosophical Journal : . In your issue of the 6th inst., I find an article by "Layman," entitled,"An Excellent Medium in Detroit." There is one thing in the communication to which I would call attention and at the same time I would in no wise cast any suspicion upon the integrity of the medium. Are not spirits like mortals, and if Dr. Lorimer will pinglarize, will not similar spirits also? I wish simp-

ly to note the fact. The explanation here as

in ull science, comes later. "Layman" says: "Once in a while a com-munication like the subjoined, thrown into

the form of blank verse is dashed off," then gives the communication signed, "W. W." Now the communication in the first seventeen lines is, with the exception of the word "wonder" in the twelth line which should be "marvel"—a verbatim quotation of the opening lines of James Russel Lowell's,"A Glance Behind the Curtain;" but the lines are broken from the original and here do not form blank verse, but are perfect in the poem. The last six lines of the communication have been a little changed, thus give both, that of the spirit and of the

"To find at lest the spirit is the womb
Whence cometh all good to bless mankind;
Aye, not alone to Newton's meater mind,
litpe with full hourded thoughts of earnest years—
Walting and waiting for a gleam of light,
For but one ray of sunlight to blessom fully."

Lowell wrote it thus:

"And had found
At last a spirit mret to be the womb
Prom which it might be born to bless mankind—
Not to the soul of Newton ripe with all
The hearded thoughtfulness of earnest years,
And waiting but one ray of sunlight more
To blossom fully!"

Now, in the communication there are no quotation marks and "W. W." takes the credit of a thought that was written by another in 1849. Shall we not, by criticising, demand the same courtesy and honesty from a spirit as from a mortal?

H. H. BROWN. Willimantic, Conn., March 10th, 1880.

Spiritualistic Visitations.

A case of unusual importance to physicians, and of a nature startling, came to our notice a few days ago. The attending circumstances are such as to appeal to the student of psychological phenomena if not to the believers in spiritualistic visita-

Mr. William Denmark, of this borough, was troubled for some time with intermittent fever, which terminated in cataleptic attacks known in the books as flexibilities carea. We believe that previous to this there was but one case on record of similiar character, and that some years ago in Eng-

The first of these attacks occurred on the 1st of November last. During their continuance Mr. Denmark was unconscious of surrounding objects. In whatever position he was placed he would remain so; for instance, if a finger, an arm or a leg was bent in any particular shape there it would remain until straightened by attendants. The gentleman had between thirty and forty of these attacks of greater or less duration, the longest lasting from 7:20 o'clock P. M. until 11:45 o'clock the next forenoon. It is pertinent to say that his life was considered in very great danger, because of cerebro spinal and other symptomatic conditions,

Now comes the inexpilcable. Mr. Den-mark's mother, has been dead over two years; but when these spells were up him. in every instance, she would enter the room, aff upon the bed, taking his hand, inquire after his feelings and give evidence of sorrow when he expressed himself worse than usual. One day, when his condition was thought especially alarming, she said to him: "Will, you will recover; but you will first have many of these attacks." Upon recovering he related to his attendants what had been said. what had been said.

Another very curious circumstance in this connection was in regard to the injury of the young man's father, Mr. J. B. Denmark. William at the time was in one of his spells, totally unconscious to outward appearance. Upon recovering sufficient to converse he narrated a vision that he had, describing the scaffold from which his father fell—and which he (William) had never seen—how the man fell, where he struck and how he was injured. This prophecy—if such we may call it—was also fulfilled to the latter.

We would add that Mr. Denmark, his parents and the attending physician are among our most respected oltizons, and that all bear testimony to the truth of the foregoing statement

Mr. Denmark is now able to be on the streets. He assures us that he is not, and nover was a believer in Spiritualism, but that he is convinced that he did indeed see and converse gith his mother during his illness; a belief strengthened by his statements which were verified during his sickness.—Wellsboro (Pa.) Gassits.

Woman and the Household.

BY DEST M. POOLS. [Metuchen, New Jersey,]

O sacred presence! Life Divine. We tear for Thee no glided shrine, Unfashioned by the hand of art, Thy temple is the childish heart. learful eye, no bended knee, No servile speech we yield to Tree-And makes each trusting heart rejoice.

We will not mock thy holy name. With titles high of empty fame, For Thou, with all thy works and ways Bul, freely as the birds that sing.

The soul's spontaneous gift we bring.

And like the fragrance of the flowers,

We consecrate to Thee our powers.

All souls, in circling orbit, run Around Thee as our contral aup. And as the planets roll and burn, To Thee, O Lord for light we turn Nor Life, nor Death, nor Time, nor Space, Bhall rob us of our name and place, But we shall love Thee, and adore Through cadioss ages + evermore [LIZZIE DOTEN.

Emily Bliss Gould, who established the first schools in Rome, outside the pale of the Roman Catholic Church, found the densest ignorance obtained aming the middle and lower classes of the old city, and frequently among those of high rank. Several of the alumni of the best schools, being questioned respecting the great names of Italian History, answered, for example, that Christopher Columbus was another name for the Huly Chosti Bush instruction was added. Holy Ghost! Such instruction was doled out by the priesthood as would only subserve their own interest and sustain their unlimited power. Mrs. Gould writes to her American friends, "Woman occupies a very low place in the social scale, and is entirely under the dominion of the church. None of the children who were brought to our school, and some were from twelve to fifteen years old, could tell the days of the week, the months of the year, or even of the year in which they were living; they had not the slightest idea of geography, history or natural philosophy. At six months after opening our school, children of ten were able to compete with young men of seventeen who had attended clerical schools all their lives." This enthusiastic worker, whose inborn love of children became a ruling passion, began a kindergarten within the walls of the city, in the year 1871, which was successful and still continues. Many of the little ones from poor families, lil fed and clothed, became robust and heautful under attention and a nourishing dist, and they carried into hundreds of homes, ameliorating influences from their teacher, who only sought to instruct their teacher, who only sought to instruct and civilize, not proselyte. But the malign influence of Catholic bigotry bitterly oppos-ed the innovation, and endeavored to polson the minds of parents against the unselfish and loving efforts of this generous woman. The children were even enticed away or frightened by horrible pictures of heli-fire and torments.

But light and truth conquered; the schools multiplied, an industrial home was founded, in which mechanical trades and printing was taught, and finally a Home for poor Roman Children, became an important civilizing factor among this large body of ig-norant Italians. How much it was needed is proved by the last census, which shows that out of a population of over 230,000 nearly one half could neither read nor write!

Mrs. Gould, beautiful, cultivated and re-

fined, was, withal, so frail that she might have been pardoned for leading an idle and quiet life. She set us all a lesson, however, of the power of energy, will and the almost infinite capacity of unselfish Love in blessing and elevating its objects. She conse-crated herself to the common people of Rome, through their children. Gathering them together, she taught them a thousand ways of amellorating their bald lives—to sew and cook and be nest and helpful, as well as to read and write. Many others were magnetized by her devotion into giv. ing time and money to aid her growing en-terprises. She turned from those master pieces of art which glorify the eternal city, to the infinitely more precious treasures of young immortal spirits, and carved on their pliant natures those lines of loveliness which the coming ages must respect. Nay, more; she sowed seeds which shall multiply, blossom and fructify year by year, in the imperishable soil of a bright and fervid race. Three years ago her generous, brave spirit wore out its feeble garment, but the Anglo-Italian schools still existing on a firm basis, prove her fitting monument. No truer

basis, prove her fitting monument. No truer words are writ than those which mark her body's resting place, "She hath done what she could."

NEW YORK CITY NOTES.

The Ladies' Art Association flourishes with little show or pretense. It holds frequent receptions and exhibitions, and shows extremely good and faithful work. It has classes in Drawing, Perspective, China-Painting, and Painting in Water and Oil. Once in two weeks papers on cognate subjects are read before its members, which are followed by discussions. It numbers the foremost women artists in every department, whose works adorn the academy walls, and every year occupy a larger space both there and in public regard.

Mrs. Augusta Cooper Bristol has been lec-turing before the Woman's Social Science Association, in Fourteenth street, to a large number of interested listeners. She deals with various topics of social and political economy, the duty of parents and the train-ing of children, in a way which commands attention and excites thought. While there is nothing specially new in her social orders, she presents the natural rights of individuals in logical, clear and sustained statements, which are much more early grappled with than the interminable reasoning of Herbert Spencer. Mrs. Bristol combines the intuitional with the mathematical power, in a high degree.

The New York Exchange for Woman's Work, at 4 East Twentieth street, which was established less than two years ago, has proved so successful that steps have been taken to obtain more rooms for the display of articles. About seventeen hundred consignor's names are on the books of the socicty, and these have sent sixteen thousand objects for sale, receiving therefrom the sum of \$23,000. The managers are appealing for money in aid of a permanent home. Its charges are five dollars to each subscriber yearly, which entitles her to send any number of articles for sale, after which all the money is returned to her, save ten per cent., which goes to cover expenses. Every thing which the brain of woman can contain or hand can execute, is found here, ranging from pickles, cake and preserves, to excel-lent works of art. Large orders are striving from abroad and from England.

The annual election of Seroals passed off quietly as usual The President and Chairman of Executive Committee were re elected, and a few changes made in minor ofdess. At the annual dinner which followed two weeks later, one hundred ladies sat down to lunch, and the perpetration and en-Joynem of music, songs, toasts and speeches.
Among the exercises were pooms from Mesdames Farnsworth, Meredith and King, and aspeech by Miss Frances Willard. The President was the recipient of a ring from several members of the club, wrought with the monogram B. Ludles were present from the Centenary Club of Philadelphia and the Woman's Club of Boston.

Five missionary women and one man-the proportion is significant of the compar-ative interest taken in religious work by the sexes—are trying to convert the city of New York. They call themselves the Bal-vation Army, and are a compound of zeal, fanaticism and ignorance. Mayor Cooper comes in for prayers and anathemas, because he enforces an ordinance forbidding street preaching. The burden of the work conpreaching. The burden of the work consists in singing, praying and exhorting their hearers to "come to Jesus". There seems to be no explanation of what that phrase means, who Jesus was, what he taught or what he accomplished. There is no course of instruction, no endeavor to incite thought to get them. to act upon reason, or picture moral beauty or spiritual development. Evidently the appeal is simply to magnetic excitement of a coarse and sensuous kind.

Among the Spiritualists of New Orleans.

[Bouthern Times and Journal of Commerce, New Or-Icaus, Feb. 28th, 1880.1

A few years ago, the Spiritualists of New Orleans were organized into a society having a President, Secretary and Treasurer, held regular meetings every Sunday and engaged lecturers every winter; but poyer, trouble, sickness and death have distanced and account of the property. organized and scattered the members, and only at rare intervals, do they meet in sufficient force to act and work together. Notwithstanding all this, the spirit of inquiry and investigation, is neither dead, nor sleepand investigation, is neither dead, nor sleep-eth.—but many are they, who having given their loved ones to death and the grave, obey the command of the Nazarene to "Seek and ye shall find, knock and it shall be open-ed unto you." Mrs. Eldridge, of Memphis, a pretty, little, black eyed, dark haired lady, agreeable and fascinating in manners, has spent the last three winters in the "Cres-cent City," giving communications and tests, through her mediumship, to the many who dally visit her rooms, at 182 St. Charles street, to consult some familiar spirit, and street, to consult some familiar spirit, and learn that death is not a "bourne from which no traveler returns' but the gateway to a higher life. Her phase of mediumship is the independent slate writing, the spirits communicating, furnishing their own pencils-I joined a club of five, a few days ago, to have a "sitting" with her, taking my own slate. Each one of the party had prepared, previously, questions to be answered by the spirits, and as we had our separate inter-views with her, placed them upon the slate, views with her, placed them upon the slate, folded or in a position in which the medium could not see them. A common deal table was used, covered with a black velvet cloth, the windows were open and the time of day, early in the afternoon. Every question was directly answered by the spirit writing upon the slate, raps were distinctly heard, the touch of spirit hands were plainly felt about my person and upon the slate. ly felt about my person, and, upon the slate furnished, a message was written by my mother, and signed as she always wrote her name and not unlike her own writing when in earth life. Mrs. Eldridge is visited by some of the most intelligent, cultivated and wealthy citizens of our city, and if she does not always give satisfaction, she generally does, as those who visit her most frequently, can attest.

Mrs. Talbot, of Galveston, Texas, has been lecturing on Spiritualism for the past month, in "Minerva Hall" in this city. She is a trance lecturer and speaks always under control. She prefers her subjects to be given by the audience, when her control auguers questions and selects one or two subjects to peak upon. None who listen to her can object to the religion she teaches, and the beauty and sublimity of thought, the eloquent language and the Christ spirit of her teachings can but lead all who listen, to feel better for having heard her, and determined to lead purer, nobler lives. We are gratified to learn that Mrs. Taibot remains with us another month, lecturing every Sunday, morning and evening, at Minerva

Mrs.At. H. Simpson, formerly a resident of our city, has recently paid a visit from her present home in Chicago to her many friends here, and held at the residence of Capt. Grant, a well known Spiritualist, a reception, when she gave evidence of her superior medial powers in independent alate writing, clairvoyance, and "the flower test." Among the guests were our worthy Mayer and City Surveyor, both of whom received tests—the Mayor a very remarkable one. A tiny point of a pencil was placed beneath a goblet of water upon the slate, which was held upon the table by the medium's right hand. The rooms were well lighted and no dark conditions demanded except under the table, which was covered with a shawl belonging to one of the ladies present. The slate was held so that the goolet was pressed against the under side of the table, when a message was writ-ten to the Mayor which he proclaimed to be a very remarkable test, but, being private, its nature was not made known, and the pencil was found in the glass of water instead of under it.

But the flower test was the most beautiful exhibition of spirit power I have ever seen. A gentleman, of immense proportions and physical power, but unspiritual in appearance, a stranger to the medium, was requested by her to sit at the table with her. The slate and goblet were placed in the same position as before, the elate resting upon the paim of the medium's right hand which was tightly clasped by the gentle-man, who, also, held her left hand in a vice-like grasp. The persons nearest the table were requested to take a light, raise the cloth and see if any thing was in the goblet, the top of which was pressed against the under side of the table. Several gentle-men did as requested and replied "them" was nothing in it." In a few moments the same request was again made, the cloth was raised, the medium's hands were still held by the stranger and a wild field flower, freshly out, with its rank foliage and unpretentions blossom was found in the goblet. At first Mrs. G., the hostess, thought her garden had been despoiled of its only flower, but upon looking, she found here safe upon the bush, and, on comparing the two, found them very different

Under such test conditions, surrounded by fifty persons, in a bright light, the me-dium's hands held by a strong man—none

could think or say there was fraud. Invisible hands had brought the flower, and had plucked it from its parent stem in some wild place where a gardener's trowel had never been. To persons of advanced thought, who dare disbelieve the teachings of old theology and know that in Spiritualism they find comfort, joy and hope, such evidences speak more of God's love than all they have ever learned from pulpit doctrines, or the musty volumes on the evidences of christianity, and such mediums who can give tests without any possibility of being accused of decention, win their own of being accused of deception, win their own reward.

M. D. F.

Lee and Shepard have in press, for immediate publication, a work which is of great interest, not only to Hiblical students, but to all who wish to have a correct knowledge of autiquity. It is entitled, "The True Story of the Exodus of Israel," together with a brief view of the history of monumental Egypt, compiled from the work of Dr. Henry Brugsch—Bey. Edited with an introduction and notes by Francis H. Under wood.

New Books.

It is the result of thirty years' explora-It is the result of thirty years explora-tion and study, and while the author writes in support of the scriptures, he shows that "the Israelites" never came near the Red Sea until some days lafter the catastrophe of the drowning of Pharson and his host. The book throws great light on Egyption history, and supports the immense anti-quity of the civilization of the Nile. Price, \$1.50.

Spring Catalogue of New and Rore Plants for 1880—Grown and for Sale by A. B. French, Clyde, Ohio.

Magazines for April, Just Received.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Progress and Poverty, by C. N. Lungren; What is Jupiter doing? by Henry J. Slack: The Scientific Aspect of "Free-Will," by Albert J. Leilingwell, M. D.: Experimental Legislation, by Prof. W. Stanley Jevons; Curious Ways of getting Food, by Herman L. Fairchild; The Pleasure of Visual Form, by James Sully; The Crayfish, by Prof. E. Ray Lankester: Learning to Write: A Consid-The Popular Science Monthly. (D. Ap-Lankester; Learning to Write; A Consideration of Suicide, by J. H. Hodkins; Vegetable Phosphorescence, by Ellen Prescott; Croll's "Climate and Time," by W. J. Mc-Gee; A Living Honeycomb; Size of Brain and size of Body, by H. W. B.; The Textife Plants of the World; Sketch of Dr. Charles F. Chandler; Correspondence; Editor's Table; Literary Notices; Popular Miscellany: Notes.

The Eclectic. (E. R. Pelton, New York.)
Contents: The Reign of Queen Anne; On
the Pedigree of Man; Paganism in Paris;
What is Jupiter doing? An Arcadian Revenge; Dirge; White Wings; Alpine Floweca and Birds; Henry Thomas Buckle;
Jemmy Binker; Mademoiselie de Mersac;
A. White Rajah; My Journal in the Holy
Land; A. Treasury of English Sonnets;
A. Night Watch; Professor Simon Newcomb; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.
This number is embellished by a fine steel
plate engaving of Prof. Newcomb. plate engineing of Prof. Newcomb.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Fra Luigi's Marriage; Success with small Fruits; Mary's Easter: Louisiana; The Grandissimes; The Village Church; The Growth of Wood-Cut Printing; Eighty miles in Indiana Caverns; Jules Michelet; Summer in Winter; An Invitation; The Orchestra of To-day; Peter the Great; April; A Summer's Di-version; Rocky Mountain Mules; The Tor-Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. gress; The World's Work; Bric-a-Brac. Most of the leading articles are duely illus-

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: William Ellery Channing, with portrait: The New Education; Comparative Phrenology; Unity of the Human Species; Honduras and its Prez-ident; The Miwok Indians; Getting rid of Intemperance; Hector, his Work and Ways; A Plucky Woman; The Young Folks of Cherry Avenue; Disease—What is it? Food for Young and Old; Hoe-handle Medicine: Another opinion: A Parable: Cooking Notes; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents, etc.

New Church Independent. (Weller & Metcalf, Chicago.) Contents: The Principle of Unity; The Brommar of Swedenporg; A Bea-Rose: The New Jerusalem Church, and its order: The Lord's Prayer; Letter from Henry James on Cremation and True Marriage: "The Lost Truths of Christianity": The Unity of all Heing: or Thot's upon God, Man, Nature, Revelation and Science; Is it better to Die in Infancy? Perseverance, and its Reward; Summary; Easter Lilies; Back Vols. of the Independent; Literary Notices.

The Atlantic Monthly. (Houghton, Osciod The Atlantic Monthly. (Houghton, Osciod & Co., Boston and New York.) Contents:
The Stillwater Tragedy; The Lost Occasion; A Woman of Genius; A Failure; Clary's Trial; In a Library; Coleridge as Poet and Man; The Undiscovered Country: A Canterbury pilgrimage; The Conqueror; Reminiscences of Washington; Patience: Republican Candidates for the Presidency; Records of W. M. Hunt; Recent German Fiction; Verses for a Latter; Color, Hind. Fiction: Verses for a Letter: Color-Blind-ness: The Contributors Club; Publications Received.

Revue Spirite Journal L'Etudes Poyeloitoglques. (M. Leymarie, Paris, France.) This magazine is devoted to the Spiritual Philosophy and has able contributors.

The Nursery. (John L. Shorey, Boston, Mass.) A magazine for youngest readers; it is filled with pretty stories and illustra-

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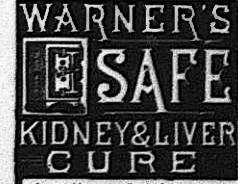
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CHICAGO, 17.L., April 3, 1880.

A Defense of W. E. Stedman.

To the Editor of the Religio-Philosophical Journal: I am positive you have done an Irrepara ble wrong to an innocent person, by publishing. Pass Him Around," an article from the pen of one Geer, who, according to all accounts, should look within before passing judgment upon others. I will, as briefly as possible, prove to you the innocence of W. E. Stedman, of Breedsville, Mich. I will say to begin with, that he is a materializing medium of good repute, where he is well known. He was developed as a medium of that phase in the family of Mr. and Mrs. Wells Brown, of Breedsville, and tested as no dishonest persons would ever think of testing another. As to their honesty, I dely any one to find aught against them, living

I will now state to you what I and others have witnessed through Mr. Stedman's mediumship. The first scance I attended was at Mr. E. Wilson's, of Fennyille. I was one of four chosen to sew the mosquito netting over him after he had placed himself on a bed in a room about twelve feet square. We sawed the netting fast to the straw tick, all around, with double thread, and laughingly made the remark that if he got up, he would have to carry straw, feather tick, blankets and pillows on his back.

Mr. Brown then proceeded to tack a piece of black cloth over the door, leaving an opening about a foot square near the top,in the usual way. We were then requested to join hands. There were about twenty per-sons present, nearly all skeptics. The sons present, nearly all skeptics, light was then turned down, not so low, however, but we could see distinctly. All WATO AP VOT. al messages given to different ones pres-

By the way, these slips of paper were all marked and placed out of the medium's reach. We could distinctly hear the scratching of the pencil as they, or it, or whatever it was, wrote with the paper. placed against the inside of the door.

The bed on which the medium lay, was in the center of the room.' There were five bells, an accordion, a horn and two fans in a corner of the room, out of reach of the me-dium. There were continual rappings, and questions that we asked, were answered by them. The light was extinguished; then came the music from the accordion, the bolls keeping perfect time, until several pieces were played. After a short interval of silence, a hand appeared with one finger pointing upward; a small band held a ball between the thumb and duger, and it (the bell) dropped into the room where we were

Mr. John Green, the controlling power, then requested us, speaking through the trumpet very distinctly, to join hands and not let go on any account, and that he would bring the instruments into the room where we were sitting. In a moment of time the according and bell were sailing over our heads and discoursing beautiful music; the fant came out and fanned the company and rapped on my hand in time with the music. I put out my foot, but there was nothing there. A violin was taken out of a gentleman's hand, tuned and thrummed, passed over our heads, touching the ceiling and scraping on the stovepipe, taken through the opening where the medium lay and then handed back, patting the gentleman on the

hand at the same time.
At another scance at the same place, the medium was tied by a sea captain, a skeptic. After he got through, he laid the end of the rope across his foot in a way that if he stirred, it would fall off. There was a simllar performance, with some difference. One gentleman had his boot taken off; others were patted on the head and hand. There was also talking through the trumpet.

At another place, a large two story building where he was holding a scance, shock ing where he was holding a scance, shook as though there was an earthquake. At a scance held at Mr. Capla's, of Fennville, the spirit showed itself (or what purported to be a spirit) while the medium could be plainly seen, sitting in a chair. All this has been done through his mediumship when he lay as one dead. I put my ear close to his mouth, but could not feel that he breathed at all, and every thing remained as placed, even the end of rope across his foot, to show that he had not attraced during fact, to show that he had not stirred during

Mr. Stedman is also used as a healer: the Indian. Wautoaka, has been seen by his patients and by those of the circle. He is ma-terialized to come out and lay his hands on the patient and talks all of the time in broken English. His daughter, Winons, comes out of the cabinet at the same time with a light in her hand, the band plainly to

be seen.
I might fill sheet after sheet with things myself and others have seen or witnessed during this same W. E. Stedman's scances

Zeligio-Zhilosophical Journal is willing to take his oath that the medium could have had nothing to do with it as an individual.

I hope you will do justice to the accused.

Mrs. H. Fuller. Peach Belt, Mich .-

Dear Sister, we publish your letter as a matter of courtesy and because it contains interesting and valuable information, not because the evidence you offer has the least value as a rebuttal of Mr. Geer's statement. Supposing a traveling dealer in dry goods should attempt to pass upon you a counterfeit bill and you deeming it your duty to apprise the publle of the fact, should write us an account for publication; and we should in commenting on your statement, commence with a disparinging remark as to your own character and then proceed to asirm that the dealer never did what you aftrm, because we had ourself often dealt with him and received at different times genuine ourrency from his hands-what would you think of such logie? You would be justified in making a very forcible and possibly severe criticism. Yet this supposititious case is paralleled by your letter as above printed. But we do not propose to criticise your argument otherwise than kindly and dispussionately. Your line of defense is not new and you are not responsible for it; it is the same that has for years, done service in the hands of those who lack your honesty of heart and purpose, and who know that such special pleading is wholly without merit and can have weight only with those whose judgment is biased by their prejudices. You in your honest zeal to defend one whom you feel assured his medial power, allow your emotions to cloud your reason and naturally you follow the line of defense you have so often seen used by those who hold themselves out as exponents of the truths of Spiritualism, but who are daily being repudiated by a large majority of Spiritualists.

Brother Geer made a clear and explicit and the medium found personating the supposed spirit. Now, that statement was either true or false; if true, as it seems to have been, it does not disprove Mr. Btedman's claim to medial power. But it does prove that he did simulate a spirit on that oceasion and warrants the presumption that he is in the habit of so doing, and lays the foundation for suspicion as to his integrity; adding one more to the innumerable avidences of the danger and demoralization attending thouse of cabinets and dark ciras detailed by yourself and Mr. Geer demonstrates clearly the soundness of the Jounnal's position—that every scance should stand on its own merits, independent of all others.

That Mr. Stedman is a medium we have no manner of doubt, but from accurate knowledge of the leaders of his spirit band. obtained from long personal acquaintance with them when they were on earth, we were quiet for the space of fifteen pinutes, have no healtation in affirming that any when there was a slip of paper hundled man who submits to their control and asthrough the opening with a request written sumes familiar relations with them, will dethat we we should also. There was a sum of the property of the sum of have no hesitation in affirming that any teriorate morally. Our philosophy teacher us that such characters when they enter ppirit life are at first no better than when here, and that their progress toward a better life is very, very slow; that if they can and opportunities for continuing their former practices through those still on earth they are prone to do it, if not in exactly the same line, then as near as may be. This case furnishes a text on which a volume might be written, and we trust our good sister will caimly, but carnestly canyans the wide field now that we have opened the gate. We have only the best of feeling for Mr. Stedman, and hope his friends will appround him with such a cordon of loving and pure juff sences that his character may be preserved from further deterioration and his soul filled with aspiration for a higher, better and wiser class of spirit friends who can not only use his medial power to prove continuous existence bayond the grave, but whose influence on himself and his patrons shall be beneficial and elevating. This can be done, but it io no child's task, and requires patience, parseverance and constant watchfulness, both on the part of the medium and his friends.

Mexiage from Mr. S. S. Jones.

Mrs. De Wolf, a medium long and favorably known in Chicago, while making a call at our office last week, was, in the midst of an animated conversation, suddenly controlled by one of her spirit guides, who said that Mr. Jones was present and desired to talk with his daughter and ourself, through is calculated to work continuous evil? the aid of the apirit controlling. After expressing his pleasure at the opportunity to be heard, he said that Garbled and often false accounts of messages given by him had frequently been given to the public, by publication and otherwise; this was to be expected and while it was annoying yet it should be borns philosophically and with as much equanimity as possible. He sought to reach the people of earth that he might do what he could to aid the growth of spiritual knowledge. He at times entered the camp of the enemy for the purpose of lifting them out of their seldshness and ignorance and consequently had to run the risk of being falsely interpreted and misropresented, but felt it his duty to take the risk for the ultimate good he hoped to accomplish. He was glad to see the Journal doing such effective service and was proud of the success its course was bringing to it; that while some, either through ignorance or interested motives, were in opposition to

safe one for Spiritualism. As one enters a garden to pull up and oradicate the weeds that the flowers may grow more luxurisutly and beautiful, so had he entered public places and striven to remove some of the errors and give to those who occupied responsible positions, some idea of justice and truth as he now viewed them; striving for the best good of all. Merely because the same generous soil grows both weed and dower, it does not follow that we must allow the former to grow undisturbed; and because Spiritualism nourishes the flowers of truth, it is not necessary to let the weeds of fraud, deception and superstition grow. even though we loosen the soil about some of the flowers, for only by intelligent labor and watchful care can we expect to harvest

Addressing us directly the spirit continued, saying: "You have encountered severe contests, yet it is only by meeting every obstacle and overcoming it that you can feet the thrill of joy which comes to the victor whose cause is just. I am glad to see the banner of Truth unfurled its your colors. Have faith in the future, trust in yourself and feel there are wise ones assisting and guiding. Spiritual truths may go in many instances beyond your comprehension, yet common sense and reason were given to man to discern between right and wrong, and your apirit friends are gratified to see you exercise these powers freely and effectively. There are those to whom the Joun-NAL goes and some among those whom you have lately visited who feet weak and despondent. Your courage and faith in the triumph of truth is well founded and helps to support those who are not so strong. There is no reason for any to feel weakhearted. True, you have made apparent have of the old superstructure, tearing down a wing here, a partition there and turret elsowhere until you have made ready for the new foundation which already is being laid and the new building is growing into a grand atutement, alleging that a light was struck and enduring structure before your eyes; you will be surprised to see how rapidly it goes up. After the next six mouths the worst time will be over, the outlines of the new structure will have assumed shape and you will pronounce the work sat-Isfactory.

The Indian spirit controlling the medium agoined to liston to each sentence and then to repeat it to us. The message would no doubt read more smoothly, could Mr. Jones have had direct control. After completing the message the Indian gave the sitters such cles. The history of Mr. Stedman's scances Tests as satisfied them of Mr. Jones's identity, and continued at some length on matters pertaining to Spiritualism, displaying much wisdom and philosophical thought.

What Shall the Harvest Be?

"Behold a sower went forth to sow."-Bible.

Little does mankind realize the grand problems of life. We know less of the limitless possibilities of the future. Who has ever fully understood what was intended to be conveyed in the reguted words of Jesus-"That every idle word that men shall speak they shall give account thereof in the day judgment."-

This world is -all worlds are -made up of minute particles denominated molecules and atoms. Changes in the grouping or combination of molecules produce different combinations. The mass, therefore, is always affected by any molecular change.

So also of human life. It is made up of little things, combined, wrought together, blefided and interblended through the grand ocean of being. How great are the consequerces dependent on their grouping, wrangement and fur-reaching effects?

The post has beautifully summarized one feature of it in the following couplet:

> "Little acte of kindness, Little deeds of love, Would make our earth an Eden. Like the Heaven above."

Every act, word or thought of a human being is a real living, substantial structure projected from the immortal spirit which was not born to die.. It is seed sown: often wingedneed, so fashloned as to be borne upon the waves of the psychic atmosphere over the entire globe. Is it good seed, sown In kindness, going forth on its errand of live to lift the heavy burdens from some sorrowing soul, to furnish the bread of dife to a famishing spirit, to point the fallen one to the fruits of a better life? Or is it a seed sown by the way-side, engendered of evil passion, charged with the phisonous germs of lust, licentiousness; greed of gain, envy, hatred and every vile thought, which

To rightly know and fully understand what kind of seed we are sowing is the most important lesson we have to learn in this life. All are travelers here, way side travelers and no one should sow a seed catculated to impede the pathway of a fellow traveler, or to do anything to hedge his way with nettles, thorns, brambles, concesied pitfails of barren deserts-those evils capable of being handed down from generation to generation, tainting the blood with their malignity and through the laws of heredity cursing the infant before its birth.

No wonder that the writer in Proverbs should exclaim, "There is a generation that curseth their father and doth not bless their mother." Ohildren born under these conditions, have the odds against them always in this life. They are not the children of harmony, and therefore can not start in the race of life with evenly balanced physical and mental organizations, such as would

cultivation can be made to grow and shine. We may not be able wholly to overcome in this life the noxious influence of the baneful seed which others have sown, to bring forth their brood of evil-doing in us; but when we once come to understand that even the wild vine may be improved by cultivation and care, we can learn a lesson from which to profit.

Madame Bousparte, up to a very short time prior to the birth of Napoleon I., shared with her husband the privations of the camp and the perlis of war-entirely headless of the carnival of death with its carnage of blood which reigned around the battle fields; and it is even said by some, actually accompanied him and sut on her horse, until forced by the pauge of maternity to leave her saddle.

We have here a plain showing of the seed which was sown in this case. It is unmistakable. What was the harvest? Briefly, a man of wiry, vigorous frame, a large wide brain, ambitious for military glory; by force of maternal mind marks a strategist, a natural soldier born to command, cool amid the havor of battle, disregardful of human life, the destroyer of millions of human beings sacrificed to his restless ambi-

The far-reaching effect of the sowing of this one woman can never be fully computed in this world. What were, and are, its effects in the Spirit-world, and, reaching back again to earth, upon human affairs? Who can tell? Not only did the seed sown by this woman shape the career of Napoleon, and through him shape, in degree, the destinies of kingdoms, empires and nations; but, also moulded the emanations of the second sphere through the millions of spirits which by his career were ushered into the world boyond, to such an extent that, for the time, earth and heaven trambled beneath the shock.

Although every seed sown by individuals may not of itself bring forth such a harvest of horrors as was the result of the physical and mental activities of Madam Bonaparte. directed in the channels of war, yet each one in its own measure, exerts an influence far reaching, that is tending to mould the mass of human thought and action. There is no escaping from this point, thoughts cannot die; they are born of the immortal part of man's nature and have thereby a permanent lien upon immortality.

When once charged with the living magnetlam of soul-force, thoughts can travel like the electric currents and give token of their presence and command a response wherever the psychic element extends and operates. The sensitive mind, reaching into that current may be for the time deflected. from its true course, as a ray of light is deflected in striking upon water. The seed sown—the impulse imparted on one side of the globe--may find its lodgment in a brain attuned in harmony with that thought on the opposite side of the world, and the impulse may be wrought out by the latter into

Let men and women understand that they are sowing seed, the fruits of which no only they must reap in the future of the spirit, but also seed which affects their offspring; and which not only defines the course of their children, in degree, but may through them change the destiny of empires and natious, and it would seem they would more fully comprehend their responsibility.

One cause of carelesaness is the fact that the harvest has been presented by theologians as so far off. It has been represented as coming only 'at the general fudgment. at the end of the world, when the tares will be separated from the wheat." They somehow expect Jesus to work a miracle for them, and in the last hour, "through faith and repentance," to change the tures they have sown into a fine crop of wheat ready for the harvest. And so they go on carelessly wwing, expecting the blood of Jesus will wash away all their sins and fit them for the society of God and the holy angels.

When the falsity of this delusion becomes apparent, as the evils of their lives stand unveiled before the eyes of their souls in all their horrid deformities, they will then learn the truth of the saying, "As ye have sowp, so shall ye also reap."

How important then that we realize what seed we are sowing and sow understandingly, for we are making a record on our own spirits of all the deeds done in the body, and when our spirit vision shall be opened. and when we stand face to face with the realities of all our works-when the harvest of our thoughts, words and acts is ripened for us to gather, what shall the harvest ber When the last idle word we have spoken shall come rolling down the long corridors of time upon us, and we sit in judgment upon our own souls, how much shall we have to roll back before we can stand clear in our own sight and in the light of the angel world?

The seeds we are every one sowing are making our own heaven or our own hell: and we are carrying their fruitage along with un. Of this crop of Dead Sea applea we must eat until they are all destroyed ere we can say to our own souls—soul thou hast nobly outworked the errors of thy earth life and hest carned forgiveness; henceforth live the life of the pure who are blessed in apirit

Mrs. Thayer, the flower medium, has got into trouble in Washington as will be seen by an account in another column. Weshall constitute them harmonious beings by na- at present express no opinion on the morite its course, it would be found in the end that | ture. Yet the germ of goodness, however | of the case, and our columns are open to here in this vicinity, each member of which the policy of the Journar, was the only obscure the spark, is there and by proper. Mrs. Thayer to make an explanation.

Phenomena Wanted.

A friend writes, and his words are the counterpart of many others:

"Do you oppose phenomenal Spiritualism? I have heard it said you did, but I can not believe that you do." Another writes:

"There is a great outery against phenomenal Spiritualism. Bless you, not one in lifty of the people of this part of the world have seen anything! We want more invesligation, more phenomena, a hundred careful observers where we now have one. Let us go on and discover the laws which are at the bottom of these things. Let us bring order out of confusion, make communications as certain as the telegraph, and we shall see very much more in it than mere proof of a future existence, however important that may be. Let us study the facts gathered from every reliable source and make it a science of Spiritualism. Facts properly handled are of great value. Theorizers and goodle-goodles are well enough, but the state of the contract of the science of the contract of the science of the contract of the science of the scie but one Prof. Hare is worth a thousand

. These wise words are from the pen of Prof. Sanford Miles, of Minnesota, and most heartily do I endorse them.

To the first friend I reply that so far from discarding the phenomens, I regard them as being the foundation of Spiritualism. Being of such great importance, it becomes at first a necessity to observe them with unusual care and clear thom of oven a suspicion of fraud.

Supplemental to the thoughts of Brother Niles, arises the queation, Why do not those who have never seen any phenomena, and eagerly desire to do so, unito in circles, and by fuldlling the laws of apirit communion, natisfy themselves? At first they may be disappointed, yet in the end the results will be far more satisfactory than those obtained through a public medium, who may have been procured at great trouble and ex-

It is impossible for eight persons to sit in a circle for any number of times, without at least one becoming mediumistic. The circle is the Spiritualist's prayer meeting, and wherever and whenever a circle is maintained, then the cause has prospered. and believers multiplied.

We all have out spirit friends, eager and anxious to communicate with us. Other things being equal they can communicate through ourselves, or those they were near and dear to on earth, better than through strangers. Is it not our duty to furnish them the opportunity? The circle affords such means, and we set saide our duty when we fail to form and maintain them perman-HUDSON TUTTLE.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. L. P. Anderson is about to remove from Washington, D. C. Her stay there has been remarkably pleasant.

The Presbyterian Theological Seminary at Danville, Ky., with a full faculty and a library of 10,000 volumes, rejoices in alk students, all told.

The Standard calls the detachment of the "Salvation Army" now in New York "a mique and somewhat grotesque band of religious reformers." It falls to see the need of the movement. Probably the "Salvation Army" has an equally exalted opinion of the work of our Baptist contemporary.

The Rev. Dr. Morehouse, Secretary of the American Baptist Home Missionary Society, who has just returned from the South, tella this story to show the need of educating the colored preachers. A colored minister, in explanation of the "cherubims," informed his bearers that "there were cherry beams across the temple, and the Holy Ghost came down and sat on the cherry

The prayer-gauge has met with a test that would either puzzle or satisfy Tyndall. The Sun says: "It is gravely assorted at the Fulton street prayer meeting that a lady has been helped by the prayers of her friends to conclude the sale of a piece of real estate. She had to sell this property by a certain day, but had no bid for it. She asked four of her friends to unite in prayer with her on successive evenings at nine o'clock. They did so for two months, not meeting personally but only in spirit. At last a bid for the property came, and in a few days the negotlation was fiplated."

A lady has been giving in Paris marvelous performances with four birds, trained to such a high degree of docility that they select from a series of cards replies to almost any question from the audience. These are invariably appropriate, and their originality is often striking. Altogether the entertainment, which has met with the approval of five crowned heads of Europe, maintains its character as an exhibition of perfect training, and the apparently disinterested manner in which the movements of the birds are secretly directed by the artist herself is as amusing as their intelligence.

"Dr." Louis Schlessenger, the somewhat notorious free-lover and deadbeat, has for some time been a member of a queer communistic society known as "Fraternia" having a homestead near Anaheim in Los Angeles county, California, and which numbers among its patrons certain individuals now resident of Chicago. Schlessinger has been playing his old game of getting merchandise without any intention of ever paying for it, and the practice having grown somewhat irksome to those of whom he "bought," they have begun legal proceedings against the wily vagabond. If he can only be got into prison once more he will be happy—unless he is made to work. A minister of the "New Gospel" is evidently needed at Anahaim, to make crooked things plumb.

Mrs. Hollis-Billing has arrived in America and with her daughter is resting after the fatigue incident to her ocean voyage, under the kind care of Maj. Foster and wife, at Mrs. Helmicks, number 925 Ninth St., N. W. Washington, D. C. A correspondent says: "We have again had the gratification of listening to the voices of the philosophic Nolan and dear old 'Ski,' as he is familiarly called." We understand it to be Mrs. Hollis-Billing's intention to travel westward in a few weeks, visiting her friends in Cincionati, Chicago, St. Louis and other cities and eventually to visit and perhaps settle permanently in California.

Mrs. Thayer, the Flower Medium.

This is to certify that Mrs. Thayer, the pro-tended flower and bird medium, held two scances at my house without test conditions. For about nine days provious to the latter (Feb. 28th), the cooing of doves was heard in her roam: after seeing one of the doves flut-tering against the window of her room, in the inside, I determined to search and see if other things used in her scances were there. We found one dove, from which a feather was cut for identification; one canary, which was marked with paint under the wing; one bundle of well packed thamp forms, and one orange. At the scance she was not searched, and her manouvres indicated a desire to keep every one at a respectful distance. Flowers, ferns and two doves can e; but before her performances were complete, or any charge of fraud had been made, her suspicions being aroused by the wishes of a person in the secret of the discoveries, she fled precipitately to her room, feigned sickness, fainted frequently common trick of frauds), refused to return to the circle, confessed that it was necessary to have the birds in her room, and afterwards that she was sorry that she had concealed this condition of her spirits.

The feather matched the dove from which it had been cut, a wire was found attached to one of the flowers and the forms evidently had been cut some time. She promised a test sennce to the puriles present, which has not been given, though she has since given teaneca to other parties,

Bhe adroitly endeavored to mislead us as to the noises in her room, when we knew the causes, thus adding falsehood to the crime of "stealing the livery of heaven to serve the devil in." She is a first class fraud. At present she is affecting materializations. Инику Зтигипина,

032 G. stroet, N. W. Washington, D. C.

- ANOTHER STATEMENT.

Mr. Henry Steinberg having requested me to state what he confided to me on the 28th of Pehruary, in respect to a flower scance which Mrs. Thayer was to hold at his house that evening, and what occurred aberward at the scance, I deem it due to blue and all parties concerned, to make the following statement:

In the afternoon of the day aforesald, Mr. Steinberg came to my office and stated to me, confidentially, that members of his family had for several nights heard the cooling of a dove in Mrs Thayer's room tin his house). and one member had seen Mrs. T. catch a dove that was apparently trying to ily out of a whidow of her room. He further stated, that in consequence of his suspicious being thus excited, he and a Mr. Dixon had entered Mrs. Thayer's room in her absence, and found there, in a dark closet, a dove, a canary bird, a bundle of ferns and other shrubbery. wrapped in a paper, and an orange That they cut a feather from one of the wings of the dove, marked the canary with red palot under one wing, and also marked the orange. wrote down an exact statement of what Mr. S. told me, and took the papers with me to the

enoce that evening. There were about thirty persons present at the scance. When I entered the parior where the scance was to be held, I found there a long extension table, about midway of which Mrs. Thayer was sitting, and a few other ladies were in the room. Mrs. Thayer, without rising from her seat, directed how the circle should be formed. As many took seats around the table as there was room for, laying their hands on the table; and a few remained out side of the circle. Mr. Steinberg and Mr. Dixon were among the latter, Mr S. taking his position by the early door of the room. The light was then extinguished, and after some singing the gas was lighted, and the table was found to be pretty well covered. from end to end, with very large ferns and some other vegetable leaves and a few flowers, and on the table there was a live dove. The light was acon extinguished again, and after more singing the gas was relighted, when there was found upon the table another dove, an! more flowers, principally roses and one large lily. The flowers appeared fresh and

I left the stance room for a few moments, and when I returned Mr. Steinberg was making a statement as to what he had discovered in Mrs. Thoyer's room, and had one of the doves in his hand, and was pointing out the cut feather. Mr. Dixon produced the feather which he said he had kept in his possession. Mrs. Thayer was not then in the room, but ! did not observe when she left. I produced the paper containing what Mr. S. had stated to me that afternoon.

There were calls for Mrs. Thayer, but it was reported that she had fainted in her room, and was too ill to come down. A lady who had visited her in her room brought down word that Mrs. T admitted having the dove in her room, but said the spirits had brought it there, as they often did: and also admitted having had ferns in her room, but whether the iden-tical terns produced at the seance I did not distinctly understand. It was said, however, that she depied having brought either the birds, ferns or flowers into the seance room, and claimed that they were brought there by invisible forces. The same lady brought a message from Mrs. Thaver to the effect that she declined receiving any pay for that scance, but proposed to give another, under test con-ditions, to the same parties and if that should prove satisfactory, then they might pay for noth. This was generally conceded to be a fair proposition, and we all agreed to suspend judgment, or at least the expression of any judgment, until said test scance should be given. At my suggestion the names of the persons present were taken down, with the understanding that we were to be notified when the test scance was to be given, but I do not remember that any time within which it was to be given was announced. No such test scance has yet been given, to my knowledge, nor do I understand that Mrs. T. has given any scance for pay since.

In this paper I have been care'ul to state nothing except what came under my personal observation. I have not written it with a view to either condemn or vindicate Mrs. Thayer, but simply because I was placed in a position that seemed to render it my duty to make a statement of the facts when called upon to do J. J. COOMES

Washingon, March 22, 1880.

Dr. J. H. Thatcher, of Davenport, Iowa, has been spending some days in the city, resting and visiting among friends.

Wella Anderson, the spirit artist, is still sojourning in Washington. At a late reception given in his honor, the partors were crowded. ...

Capt. II. II. Brown spoke at Willimsntle, Conu., March, 14th and 28th; at Springfield, Mass., March 31st. He will be at Willimantic, April 11th and 25th; at Meriden, Conn., April 4th; at Middletown, N. Y., April 15th, 16th, 17th and 16th; and probabig at Saratoga the 13th and 14th, and at Willow Brook, N. Y., the 19th and 20th. He has a few days more for latter in that section. Address him at Willimantic. Conn.

Mediums and Materialized Forms.

A writer in the London Spiritualist gives the following:

In that curious book "The Dervishes, or Oriental Spiritualism," by J. P. Brown (page

403) there is a curlous story. "During the Milral Shercef, or the Ac-cension of the Bleezed Prophet, he beheld a lion in the seventh heaven of so terrible an appearance that it was perfectly indescribable. He inquired of the angel Gabrail what lion it was, and was informed that it was not a wild animal, but was the 'spirituality' of the Imam Alen: wilding 'O friend of Allah, remove your ring from off your finger, and cast it in its month,' which he having done, the lion with great humility and many carcases took and held the ring in its mouth. On the day following the ascension, the product gave an account of the same to the Ashibs; and while relating the frightful appearance of the lim and the matter of the ring. Alen who was also present, withdrew the latter from his own mouth and handed it to him, greatly to the surprise of all the spectatora!

I should not have thought it worth while to copy this story of what appears an in-comprehensible occurrence, had not I myself, along with four other persons, seen a somewhat analogous, phenomenon, which took place through the mediumship of Dr. Monck in London, in December, 1877.

At a scance held in my house, the mater! alized form called the Mahedi, remained with the circle, and with the medium Or. Monck, in the same room, with sufficient garlight to see clearly every thing that took place. Among other curious phenomena that occurred was this; the Manedi drank some water out of a glass and the moment after he had done so, the water came into Dr. Monck's mouth: the same thing occurred when the Mahedi are part of a biscuit, and also the Mahedl went to the fire and took a plece of coal out of it, and in the same moment the coal was found in Dr. Monck's

By what mysterious law takes place this instantaneous transmission of matter from the form to the medium?

Whatever explanation may eventually be given of this strange phenomenon, it would at all events appear to bear some analogy to, and throw some light on, the present distreasing case of Mrs. Corner, as proving how identified the medium and the form really

In Dr. Monck's case, however, the phenomenon was peculiarly interesting, as all the facts occurred in the same room.

It becomes more and more evident from this case of Mrs. Corner's, that if these strange psychological and spiritual phenomena are to be investigated as they ought to be, some plan should be organized by which scances should be held by closed circles, formed of serious and sympathic members, and that the medium should be one who does not barter his services for money. That the circle and the medium should alike possess a serious and excuest desire to discover the truth, and all be naturated by high aspirations, so as to attract high spirits or insure a high class of manifestations.

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Consumerion Cump.—An old physician, relired from practice, having had placed in his heads by an East India missionary the formula of a sunple regetable remedy for the speedy and perman-ent cure for Consumption, Brouchiti, Cainrin, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer-ing fellows. Actusted by this motivo and a desire to relieve human suffering. I will send free of charge to all who desire it, this recipe, is German, charge to all who desire it, this recipe, is derman, French, or English, with full directions for preparting and using. Bent by mall by addressing with stamp, naming this paper. W. W. Shuwas, 149 Powers' Elock, Hochester, N. Y. 27 5 25 5cow

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These meetings are held every Saturday evening, at half-past seven. The themes selected thus far are as follows:
April 2d.—"Materialization." Prof. S. B.

Brittan. April 10th,-"Evolutions in Religious and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

April 17th.-An Experience Meeting. April 24th .- "The Religions of the East."

Mrs. Imogen C. Fales. May 1st .- Giles B. Stebbins, of Detroit,

May 8th .- Col. Wm. Hemstreet. May 15th -- Mediumbhip and Mediums." Henry Kiddle.

S. B. Nichols, President.

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MR Lennarte Conette, of Cimro, Wite., passed th aplettelife the little of March. 1880, in his 70 year. He was bonest and uprigns, in his dealless with all, and much respected.

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A Spiritualist's and medium's meeting will be belothy Br. Wm. Wigein, stundage, at 3 r. m. at 100 West Madison street. There will be trance apeaking, tests.

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There will be a spiritual preciouds the M. E. Copres, in Croken, Point Ca. How, Harder April 11th Speaker, History and Edma 10 He, respilited 11: Special A. 2. and at 10 Charles. At are cording for the set ALLE.

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BT ALICE LANE RODY. (To my friend M. C. Vandercook.)

"It is only the support of life,"
The close of a short summer's day; With each beautiful deed it is rife, With blossoms more fragrant than May; With blossoms more tragrant than say,
Tho' the clouds sometimes darkened the suo,
And hid from thy sight each bright ray,
Yet thy life's work was most nobly done,
And its record is left here for sye.

In my heart dwells a sorrow, my friend, A sorrow so freighted with pain, That thy day so soon reached its end, Yet I know my loss is thy gain. When I think of the sours you have sung, Food mem'ry recalleth each strain. And I yearn for one cleap of thy hand, While allently breathing thy name.

And yet why should I selfishly grieve, Bo soon shall I greet thee again-On the dim viewless shores, where they weave The authems of life's great amen; Still I sorrow because I have lost, The' short he the time, a true friend, And so cruel the weight of the cross. Yet hope seems with sorrow to bland.

Thy soul was as pure as the flowers
You worshiped while here upon earth;
Ah! purity, this was thy dower,
Twas given by appeals at birth. Thou has jell many here 'mid earth's strife, Who will treasure these words of thine, "It is only the sunset of life," Though spoken in youth's golden prime. · Words spoken by him a few hours before his death.

The Close Corporation.

BY MATTHEW CUDDLEPUS, ESQ.

The Ricy, Father would not permit the remains to be interred in consecrated ground, because they were those of one who had died a Freemann.—Pally Puper.

Whati date to call this consecrated ground-This sullen, silent waste of selfish heda— This spot where there is only to be found The dust of narrow hearts and narrow heads?

Here lie the rotten ashes of your past, That never yet had fostered bud or bloom, But left each generalion, like the last-A dark and deep dishonor to the tomb.

The cycles that you held in your control, Against all progress shut their iron doors, And so enslaved and brutalized the soul, That it had crowled for ages on all fours.

And, now, 'though broad the tide of knowledge Throughout the world, the eyes of age and youth, You allil keep peeping through your gimlet

holes. To catch the light of God's eternal Truth! The light of which you've shut out every ray; And hence the bitter and the loathsome fruits, That spring from this same "consecrated clay,"

But, see! you boastful, ignorant and proud, The suffering nations clamor for your fall; -And, hark! ten thousand Daniels read aloud, "The terrible Hand-writing on the Wall!" New York, March, 1880.

That you've left little better than a brute's!,

A Generous Glit.

The Philadelphia Chronicle Herald says: "The city of Rochester is to have a grand improvement in the crection of a complete and extensive (Observatory in that city. Its estimated cost, exclusive of instruments, is \$25,000, the quadrants, Sextants and octants; transit, equators, parallactic and accounts transit, equators, parallactic and contact and and circular instruments; achromatic and redecting telescope, slight and day telescopes, chronometers, eet., will be an additional expense, and will cost somewhere near \$13,000. This entire sum, \$35,000, as well as other expenses necessary to make the building and apparatus complete, will be gener-ously denated by H. H. Warner, of the firm H. H.

"In compliment to the liberal donor it will be called 'Warner's Observatory,' The building is to combine the observatory proper and the observer's dwelling, and will be a fine architectural structure, and rank as one of the most complete private observatories in the world. The dome and tower will be ample in dimensions for manipulating the great telescope. This will be some twenty-two feet in length, and will weigh about two tons. The telescope (a refractor) will have a clear aperture of sixteen inches, and is to be provided with all the appliances which the refinement of modern astronomy domands. But two telescopes in the United States will surpass it in size, viz.: those at Washington and Chicago.

Prof. Lewis Swift, acknowledged to be one of the ablest astronomers in the city, is to have charge of 'Warner's Observatory,'

"Rolling Stone" Gathers Errors.

In the Editor of the Religio-Philosophical Journals I hotice in a recent number of the Jovanal, a letter by a correspondent, "Rolling Stone," who was traveling overland to California, and who was interviewed on board the cars by a Mormon traveling agent, who assured him that the Mormons were an innocent, much shared people, etc., etc. This correspondent much have been the identical "Mr. Verdant Green" himself or he would have known that the Mormons have agents on board Ber can that capture (tuncents abroad) and pour into their cars their state yame about the Gentiles wanting to rob them of their homes and such like trash. The truth is that the Mormon priesthood are leeing their grip on their poor dupes, and the indusence of outsiders is being felt both in building up the country and in undermining their rot. ing up the country and in undermining their rot-ten and tyrannical system of printily government, which is a blight and a curse to everything in the shape of progress, religious, moral, or material, and the half has not been told the world of the danger to American institutions in this curse of theoretherule catablished in the American patient in the 19th century. The people will find it out some day, but in the meantime do not print lettors from such dispant writers as the one referred to, unless you wish to apologise for everything that is fensiled in religion and correct to morals.

Balt Lake City, Utah.

T. G. Poynton writes: The Bellgio Parto-SOFFICAL JOURNAL is published at less than half its value comparatively speaking. It is about the first and best medium in America, where mind meets mind upon free congenial soil, and thus instructs the weak and doubtful investigator. The many distinguished and brilliant writers who occasionally contribute to the Journal, give a vitality, wisdom and harmony not found in many periodicals. I hope that A. J. Davis, Hudson Tuttie, Judge E. E. Holbrook and a few others whose names I do not now recollect, may continue to give the beautiful philosophy of spirit and matter, thereby showing that the death of the material can not affect the vital energy of the life giving

Capt. J. Billingulay, of McDade, Texas, rites: I have been a reader of spiritual literature writes: I have been a reader of spiritual literature for thirty years. I am now nearly sevenly years old. I would be much pleased to have a good test medium call and sojourn with me awhile; it would cost him nothing at my house. I distribute the younway and books on the spiritual philosophy and the result is a much more liberal sentiment.

Brooklyn (N. Y.) Spiritual Fraternity.

Our hall was well filled that Saturday evening,

Our hall was well filled hast Saturday evening, with many people standing, to bear Andrew Jackson Davis speak upon "The supplemental phases of Christianity."— The following synopsis of Air. Davis's facture appeared in the Brooklys Daily Easts of Sunday morning following:

The coxy little half at the corner of Fullon street and Clermont avenue, in which the members of the Brooklyn Spiritual Fraternty hold their weekly meetings, was well filled last evening, the unusuity large attendance being due to the presence of Andrew Jackson Davis, who had been announce. of Andrew Jackson Davis, who had been announced to deliver an address on "The Supplemental Phases of Christianity." Mr. S. B. Nichols, the President, extended to strangers and members alite a cordial welcome as they entered the half, and asked them to crowd up to the front with the intimation that they could leave as soon as they

tost interest in the meeting.
"We will sing 'The Other World,'" he said "something that we don't know much about."
and accordingly "The Other World" was sung to
the tune of "Auld Lang Sync."

"I expected two modern saints here," said the President at the conclusion of the singing, "Saint Andrew and Saint Mary, but Saint Mary (Mrs. Davis) could not come, though Saint Andrew did. Mr. Davis has the Boor."

MR. DAVIN'S ADDRESS.

Mr. Davis being thus introduced, said: Spiritualists abould be perfectly loyal to what they ascertain to be the fixed will of mother nature. It will be necessary for us to evolve the Kingdom of Heaven in order to bring it to earth. It is like drawing water from a well rather than getting it from the clouds. It is necessary for us to be faithful to the eternal principles of truth. Christianity is all things to all men. The Bible is a spiritual production—a book of books, not the book of books. Many of its books do not harmonize with each other, because their writers were in different places and under different conditions. No man can say in consequence that the Bible is Roman Catholic, Presbyterlan, Spiritualistic, human or angelic, yet it is a little of every conceivable form of inspiration. You will remember, some of you, how when you are in a certain condition it gives you back the state that you reflect into it. If you want to be a Shaker, read the Hible, and it will make you a Shaker through and through. If you would be a Catholic, read it sincetaly, and it will furnish you with that which you have already accepted. You can adopt antirely different things furnish you with that which you have already accepted. You can adopt entirely different things from it. The reason is that there is so much of human nature in it that it comes, with slucerity, right into human nature again. It is for such faith as we get from the Bible that men will die for. They will not die for intellectual convictions. You may have intellectual convictions and be without the faith that makes the martyr. Now the supplemental phase of christianity will not be at all clear unless we understand christianity as something comprehensible. It is a system of doctrines. If it differs from Buddhism its difference trines. le in its departure in radical features—on problems differently answered. It says that buman nature began perfect, erred and fell, and may be resurrected. Resurrection is to come through superrected. Resurrection is to come through supernatural mesns. People will say they see in christianity a principle of love. Others see in it a spiritual experience and others spiritual culture. The Universalists think it was a plan of the Divine Being to manifest His love, so that the decirine of revenge would be obliberated. The Presbyterian thicks different, but is no less sincere. But I say that christianity is a system of dectrine, to be answered or solved by intuition, experience, and not merely through the brain. Its problems must be solved through the affections. Christianity is not what the libic makes it, but what human nature makes it. The history of christianity is is history of its medifications. The Bible will benefit you just as the water that you draw, if you are susceptible to its teachings it will do you good. If you are out of order the glory of do you good. 'If you are out of order the glory of the heavens themselves will annoy you, and it is so with christianity. It is a system not of love or Spiritualism, but a system of doctrine in regard Spiritualism, but a system of doctrine in regard to the fall and redemption of man. You know that christianity, or human nature, has had a wonderful history. In the past the Bible was considered to be enough for man to know. Empires rose and fell upon the alliemation of that proposition. Christianity set itself on the highest planade of human interest. It deciared that there should be no graven images, no sculpturing there should be no Venita to ambediagent of love. should be no Venus, no embodiment of love. These invisible gods represented in marble were not to be worshiped. Theodosius struck the flust blow which threw down what was called paganism. Just think of what you are. The christians TOU MUST NOT LISTEN TO THE STRITL

no matter how beautiful her language. This is presched by the salvation army; by preachers. It isn't a theogy, it is a fact. The schools are under the dominion of the definition of paganism which stamps you as pagans; our friend here (the President) calls me Saint. Blasphemy. The asints suppressed those who stood up and taught in the suppressed those who slood up and taught in the light of science and philosophy. A great mobwas gathered in Alexandria to treat Hypatis in a manner that transcends imagination. The temple she taught in was destroyed, its beauties obliterated and replaced by christian temples. You have only to step from Hypatis to the fathers of the church at the time of the Reformation. But the time came when the world of thought rose. You know how, at last, a time came when art united with science to be only to the results to higher the week. know how, at last, a time came when art united with science to bring the people to higher thought. Christianity changed with every changing condition. It is no longer, as it was, is church of the State; it is confined only to the action of the human mind religiously. The time for the actual enforcement of its doctrines seems to have gone by. But I think that is a mistake. I think they will be more positive in their impressment than they ever were before. That will be not because of enforcement by the State, but because of inferencement in the state of progress are highing under the church; they are saving four approbensions. The advocates of progress are hiding under the church; they are saying four more words for christianity than they do for progress. Our own friends say that we must have christianity. Our Universalist friends are coqueting with Spiritualism. Joseph Cobk is booked as having seen inexplicable things, but he does not condescend to yield to Spiritualism; he describes his experiences as psychic. He will say that floir itualism is true as a negative demonstration of the orthodox system of christianity. Mr. Kiddik and others have organized a movement in which I am not invited to participate, because I am not a saint. I believe soything succeely written under inspiration is a word of God wherever you find it. It comes to you like a draught of spring water; it will steek you. All christendom will combine on the conviction that the Bible is a apiritual book;

EVERTIFIED OAR DE FOUND THERE

which should regulate spiritual manifestations. It will be held to contain all that is worth know-ing spiritually. The good time is coming when woman shall be man's equal. [Applease.] We have a contract on hand as reformers. The second phase of christianity will be the affirmation that the Bible is sufficient for spiritual purposes. The newspapers date not kive a full ventilation to this proposition, because their constituents would desert them. Society is against us; the city is on der the wing of thristianity. Livy Stone and Susan B. Anthony fought sgainst long dreams, but custom was all powerful, and Susan B. Anth. ony now wears long trails. Do you suppose women, when they have votes, will permit free love, seeing that she values her husband as a lover; will she allow tobacco to be grown or liquor to be sold? Women are to put a stop to these to be sold? Women are to but a stop to these who stand out for the gratification of their passions. The trouble is that our friends are now playing into the hands of those aiready powerful enough. They are trying to make Spiritualism acceptable to christianity, though we know well enough that if one is true the other is not. You are gathered under Talmage the tailor, no, Talmage the minister, and listen to his offensively sacroligious treatment of the Bible, but you know he is preaching ment of the Bible, but you know he is preaching ment of the Bible, but you know he is preaching childingly. The Prespyterian minister preaches it, the Baptist preaches it. They are united in that, but we have no well defined purpose. Now let the supplemental phase of christianity be that the Bible is sufficient for the spiritual cultivation of the world. The Golden Bule is qut a practicable rule. It is a mere maxim of religion. You can not do to another as you would have him do to you. You would want a man to give you a house for nothing if you were homeless, but you

can't live up to what the Golden Rule would have you do, and you sell him the house. Affirm your own principles, do right because it is right, become harmonist men and women, and all the rest shall be added unto you.—Brooklyn Dally, Eagle.

Mr. Davis was listened to with deep attention by the audience and frequently applauded. Mrs. Mary A. Gridley and Judge Wm. Coit followed Bro. Davis. Ambag others present were Mrs. Laura C. Hollowey, of the editorial staff of the Dally Eagle; Mrs. Dr. Brown, Col. Wm. Homstreet, and after the exercises were closed, Mr. Davis was warmly greeted and many were glad to take him by the hand for the first time. Mrs. Davis was detained from coming by sickness. Mr. Davis was detained from coming by sickness. Mr. Davis was detained from coming by sickness. Mr. Davis holds his age well and scome to carry his "magic staff" over with him. May his future days be cast in sunny places and down by the green pastures and the still waters.

8. B. Nichola. Brooklyn, N. Y. March 20th, 1680.

The Will of Dr. Bush.

About eleven years ago Dr. James Rush died in About eleven years ago Dr. James Rush cled in i'hiladelphia at the age of eighty-three. He was a son of Dr. Benjamin Rush, one of the aigners of the Declaration of Independence. In early ille he was a physician, but in time gave up his practice to devote-kimself to scientific and literary pursuits, the fruits of which were several published works. The bulk of his fortune, which he had recoved from his wife, he desired to be used after his death for the purposes of a public library. his death for the purposes of a public library. With this end in view, no made a bequest to the Philadelphia Library. In his will was this clause: "I do not wish that any work should be excluded from the library on account of its difference from the ordinary or conventional opinions on the sub-jects of science, government, theology, morals, or inciding, provided it contains neither ribidry nor indecency. Temporate, sincere, and intelligent inquiry and discussion are only to be dread-ed by the advocates of error." In a codicil, the testator directs that his own works should be pub-lished "every ten years, and earlier and offener if called for." The heirs of Dr. Rush moved to set aside this will. They claim that any library that accepted the bequest was bound to receive works against religion, sound morals, and the public welfare. They sileged the works of Dr. Rush to be athelstical, and contended that their publication would be harmful. They claimed that, in a community where good order and sound morals prevail, and where christianity is the popular and recognized religion, the trusts were not fit to be enforced and the law would not enforce them. The Supreme Court of Pennsylvania has just affirmed the validity of the will. The court concedes that "the law, while felerating the freest discussion, will never lend its band for the protection and support of immerality; that is a land where religion and sound morals are recognized as the foundation stones of government, no trust can ex-ist for the protection of that which destroys the State." But to the will of Dr. Rush the court gave a different construction from that claimed by the beirs. He had commanded no class of books other to be admitted to, or excluded from, the library. He had merely expressed a preference. The words "I wish." in the clause above quoted, are in this case not mandatory, but merely directory. They were not legally bluding on the executor or the legate, and might be wholly disregarded without affecting the validity of the trust. Moreover, the court appears to have thought that the directions of Dr. Rush, if properly carried out, would lead to good rather than to harm. In the language of the opinion, "It can hardly be said that the interests of christianity and sound morals require that the student of theology shall be deharred access to all books that may be regarded as objectionable from an orthodox standpoint. He is best armed to defend christianity who is familiar with the arguments against it." As to Dr. Rushis writings, the court says that if they are atheistical their publication can not be enforced at law. But even if this provision of the will be illegal, it can not defeat the trust, for the reason that the primary intent of the testator was to aid "a purely public charity," and that the devise to the library was for a lawful purpose and had vested.—Exchange. It would seem to be an inference from the deci-

sion of the Supreme Court of Pennsylvania in the will case of Dr. James Rusb, that,

1. It is best for the defense of the christianity of this day that the arguments against it should be as widely published as possible, in order that its defenders, being well posted in those arguments, may be fully able to refute them.

2. That in that State at least the law will not tolerate and no trust will be allowed to exist of which the protection would destroy the State; as sapping the foundations of religion and sound

There is nothing in this decision at all inconsistent with free discussion, provided the administration of the laws be kept out of the hands of sectarians.

. The Planet Mars.

To the Billior of the Religio-Philosophical Journal. Enclosed is an extract from the New York Herald of last October, which, having something to add that may be of interest to your readers, would have been sent for republication earlier, had it nut been misiald in making a change of residence.
The occultation of Mars which was announced to occur on the 17th of March (last month) at thirty migstle past six in the evening, is said to be something worth remembering for a life time; and the announcement has recalled the subject. The

"Pocta seem to take special interest in the plan-et Mars, regarded as a miniature world. Tennyson long since sang of

'The anowy poles of moonless Mars,' and, by the way, he is said to be angry with Pro-fessor Aseph Hall for spoiling this suphonlous description. Wendell Holmes tells how

The snows that glittered on the disk of Mars Have molted, and the planet's flary orb

Rolls in the crimson; summer of its year. "Albeit science has not been very prone to sc-cept the 'scarlet vegetation' theory of the French astronomer. At present it is springtime in the northern hemisphere of Kara and 'fall' in the southern; yet the planet is as ruddy as we could expect it to be it both hemispheres were covered with rosy vogetation. It might be interesting to inquire where Charles Boads learned that (as he fells us in 'The Coming Men') May is rosy at certain months, and that 'it is (not 'it might possibly be') pink vegetation which gives that color at axed periods. Astronomy knows nothing about these certain months and fixed periods though as-tronomers have observed so much as this, that the more clearer the lands and seas of Mars are visible -in other words, the clearer the Martian sky the raddier the planet looks, ir espective altogether

A lady in Cleveland, a medium, noticed in your list, who balso a spirit artist, has a painting of Mars, with the "pink vegetation" mentioned, in-sects, birds, animals and higher inhabitants. The inhabitants resemble our race of so called human beings; the former are curiously unlike similar creatures upon earth.

The painting was done before the recent dis-covery of Mars' second estellite, but has the two moons, one setting, the other a crescent in the sky. The lady's experience was profound and peculiar previous to the painting of this wonderful picture. Visitors to Cleveland would be repaid for calling to see this and other pictures pointed by Mrs. Sara Andrus, 103 Brownell street. Portraits of de-parted friends, done blindfolded, are usually identified and give such general catisfaction that the lady frequently has more applications than her time and strength can most. Bue will always be found, however, as obliging as circumstances will admit. L. O.

D. O. Ashmum, Finshing, Mich., writes: In May we expect to have a Quarterly Grove Meeting with as many speakers as we can get and enjoy ourselves as best we can. We also have in contemplation the building of a hall, so you see that we feel that we can be classed with working societies, and thought it proper to report to the Journal and request friends elsewhere to remember Items from the Pacific Coast.

One Sunday in San Francisco, we listened to the lecture of Mrs. Emms Herdinge-Britten on "The Cause and Cure of Grime and Poverty." She gave as causes of crime, ante-natal conditions, and want,—the cure for it, better instruction as to the duty of persons towards their fellows, out of which would come better people, when with a practical co-operation of capital and labor, both crime and poverty would become unknown. She talked well and if she did not cover the whole ground she left an impression for good.

well and if she did not cover the whole ground also left an impression for good.

After the close of the lecture, Mrs. Foys gave notice of the new aptritualistic book store at 11 O'Farrell street, where the various aptritual publications of the day, including the Rantoso-Phithosophital Journal, may be found. This gives spiritualists an abundant supply of their literature, the San Francisco News Co., 413 Washington street, opposite the Fost Office, having the papers regularly on sale, healdes the auxply fur-

ton street, opposite the Post Office, having the papers regularly on sale, heades the supply furnished by Mrs. Snow, who is in constant attendance at social Hall, 39 4th street.

In the afternoon we attended a conference and situace by Mrs. Grindle, at Social Hall. The time was occupied in abort speeches, recitations and readings of poetry, original and otherwise, after which the ballot tests were given by Mrs. Grindle, and in two or three instances, inters previously received by persons in the audience were couled received by persons in the audience were copied by the control though the interestionselves were not present in the room, a phase of mediumahip enlirely new to us and very convincing to skeplice, of an intellectual power outside and beyond the sudience or the medium.

From a portion of the speeches made, I gath-

ered the impression that a rivalry exists between the friends of Mrs. Poye and of Mrs. Crindle, and that the latter believe the former justly chargeable with the appearance of statements derogatory to the mediumship and integrity of Mrs. Crindle. This seems a pity; here are two ladies, whose medial powers are quite sufficient to estimate the statements of the medium of the second description. fy any reasonable person, and their would be friends doing each a harm by producing these in-barmonious feelings and conditions within their atmosphere. It may well be questioned whother too many phases are not injurious to any medium, and whether that of materialization should be sought to be developed in connection with any

Mrs. Britten was by one or two speakers reflected upon for some statements made in her lacture on "apirit Materialization" referred to its a formor letter, which were thought to be simed at Mrs. Grindle, who is, as she says, "developing as a materializing medium," but to the mind of your correspondent this reflection and feeling is unwarranted, as Mrs. Britten spoke in general terms, and of such mediums as the writer is well aware, have clowhere infested the cause. If Ban Francisco has never been cursed with materializing frauds, it is easy to understand this apparent sensitiveness on the part of the friends of Mrs. Crindle, but

ness on the part of the friends of Mrs. Crindle, but if such have imposed upon people here, it would seem that mediums should only be too willing to submit to reasonable test conditions for the protection of their own reputation and the people unanimous in its requirement.

In the evening Mrs. Britten lectured on the subject, "When will the World Come to an End!" The hall was filled to overflowing, hundreds obtaining "standing room only" and many unable to obtain even that. Bhe went into an investigation of causes which led to a knowledge of saironomy. of causes which led to a knowledge of astronomy, upon which was based calculations when new Christs were to appear, who in turn gave to the world a new doctrine, until King Bolomon's time, when he reduced this information to practical use and preserved it for future generations in the building of his temple, in which was symbolised the entire method of world making and arriving at the abrupt conclusion, that whether this physical world came to an end or not our spirite were immortal and would in no way be affected by the result, whatever it may be. The lecture was splendidly delivered, but whether there exists any proof for the numerous statements made therein, we are not advised, consequently considered it on the whole, rather hypothetical.

Коллию Втома.

Anent Revivals.

We have been taken to task by the temperance exhorter of the Messenger for intimating that temperance revivals are, in common with revivals of every kind, ephemoral in their nature. We are told that no "great revival has ever taken piace since the formation of human society but what much good was the result," and this assertion he proves by rambling allusions to a book estied the le not lo II ido Koverand edi tor of the Meanger thinks it incumbent upon him-self to overthrow our position he should bring something better than state apportune and Bible quotations to the task. "Young man," he continues, "never oppose a revival or reformation unless you can show the principle under consideration is a fraud and a cheat." Old man, we can show just what you domand so far as revivals are concerned, but the fact that you used the words reformation and revival interchangably shows that you know the meaning of neither. There is no room here to argue this matter in strict logical sequence, but we will state first that the great difference between a reformation and a revival is that one is lasting in its effects while the other is ephemeral; that the effect in one case is subjective and in the other objective. Reformations, whether in individuals or masses, are a gradual enlightenment from within, while revivals are invariably manufactured to order. All the great reformations of the world have proceeded slowly, like the movement of an Alpha glacier; their great strength lies in the fact that the reason of a people has been awakened by subjective action to a new condition of thought. Revivals, on the contrary, are like hot house mushrooms, and have the sale less of life. Reformations have ever figured id history; revivals find there no place; and that revivals produce no lasting good we can adduce the evidence of Buckle's "History of Civilization" and Draper's "Intellectual Davelopment of Europe," which certainly should be recognized as sufficient authorities. A familiarity with the science of psychology will show up the true in-wardness of these manufactured revirals, and unwarness or these manufactured terroras, and dis-less that science, as well as the law of philosophy, which says that action and reaction are equal are false, then this hot-house convert—having been affected only on the surface—will relapse into his former condition just so soon as the natural cf. fect of that merial stimulus has been expended. But just at this point is where the great ovil of revivals comes in. Having professed a convention while in this condition of mental interioriestics, he too often has not the moral courage to fall back into his true position, but keeps up a pretense of conversion perhaps ever after. Now, we holdly make the statement that nearly every one of the backsliders and hypocrites in churches and temperance organizations are those who were garner. ed into the fold under the presching of some Mcody or Murphy, some Hammond or Littledeld. Perhaps you will aroue that a hypocrite is better than an open enemy. Perhaps so, but for our part we agree with the Koran in saying that hypo-crites deserve to be east into the very lowest depths of that gulf bridged by Al Sirat.—Esstern Minolian.

Wanted.

The address of the gentleman who had the conversation with the landiady of a hotel at Williamsport Indians, last June or July, and who gave such a complete description of her elater who had passed to the Spirit world some time be-fore, who, he said, was standing by her side at the supper table. Please address M. A. Wangb, Clip-per, Ringgold Co., Iowa.

But a few years since, the churches were fighting Meamerism as persistently as they are now opposing Spiritualism, and yet they are short sighted enough to attempt to explain the one with the other. And one might expect them soon to be using the spiritual phenomena to prove the immortality of the soul, which they vainly tried to do through the "traditions of the elders."

The light that popular religion gives, that proeceds from beyond the dark and lonely grave, is so dim, that very many fall to see a tay of it, and have no real belief in the existence of the spirit after it drops the visible form.

The Labors of A. J. Fishback.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

I wish to inform you that the old saying is true,

"That the world surely moves," and it has been
fully demonstrated by the people of Milton and
Time, villages only four miles apart. Brother A.
J. Fishback commenced a course of factures here
on February 16th, and closed on March 10th, delivering ten in Milton and eight in Time. He
commenced his factures in Milton with a fair
audience, which increased in number each evening until we could not accommodate the people,
an eager they became to hear true Spiritualism as ag eager they became to bear true Spiritualism as expounded by Bro. Fishback. I never before in my life saw such a change in the minds of the people with reference to Spiritualism, particularity with our Mathodist friends, who seemed to rejoice that Brother Fishback had been sent into our midst; and why should they not, as it is but one short step upward for them to become Spirit-ualists? I am estisted they will take that step-

usists? I am esticated they will take that step-just as soon as we purge our ranks from all frauds and impostors, and let the world know that we are for the upbuilding of the human race.

Brother Fishback is a very able and eloquent advocate of pure Spiritualism, and will do great good wherever he is called to labor. He is truly a friend of humanity; has a good word to say for everybody and seems only to see the beautiful in every thing. We are now ripe for a test medium, and hope one will seen come this way. He would be welcome and well paid. be welcome and well paid.

A. L. POREMAN.

Sarah E. Somerby, M. D., of New York, writes: I have read in a late number of your paper, the letter of W. W. Currier, of Haverhill, Mass, in regard to the manifestations occurring through Harry Powell. I hope your readers will not be mislead by Mr. Currier's letter. We have here in New York, investigated Mr. Powell's me-diumship thoroughly. I say "we:" I mean by that many of our most prominent Spiritualists as well as the most inveterate skeptics; never in any instance has fraud been detected. I have had repeatedly my fineer taken by Mr. Powell and made to write out names and seutences. Mrs. Spence will testify to the same thing; nometimes there will testify to the same thing; sometimes there has been a chaiky matter form upon the end of the finger, so as to be seen by these present; this has been seen by a dozen persons in the full glare of gaslight. It may be possible that pieces of pencils have been made; if so, then they were made by invisible power. Let us be careful in our exposure of fraud that we do not jump too hasily to conclusions, and thereby injure innocent mediums, especially those whose lives at the best are far from being happy ones.

Jos. S. Burr writes: I presume you can find but few places of same size of Leesburgh, containing as many innovating and independent minds. Although this meeting and divers others which have been held here, may seem to be more in the interest of materialism than that of Spiritualism, that you need not infer that yet you need not infer that the latter is less in-destrinated into this people than the former. We all know full well that if one of them is based in truth and feer, the other can not be. But the humble, non-progressive and creed bound church, dennunces and defames the one about as unduly as the other, hence we make common cause in behalf of humanity and the public welfare, and unite in supplying and paying lecturers, etc. Many here favoring Spiritualism dealer a good, honeat test medium. None who fear rational, human and common sense teste, need apply. We have a good hall here and can render a good medium or any other worthy and gifted Spiritualist comfortable. We intend to celebrate the anniversary of Spiritualism here as usual and would be glad of some ualism here as usual and would be glad of some foreign aid.

JOURNAL. If its teachings were lived up to, they would lead to a higher life and take away the fear of death, and give us a proper view of this life which is beautiful, grand and sublime. The practice of virtue is true religion.

A. II. Frier wiltes: I can not do without the

C. H. Sylvester writes: I can not do without the Journal, for it is meat and drink to our

W. B. Gage writes: Ilke the tone of your paper and enjoy the reading of it very much,

Notes and Extracts.

Love, faith, patienco—the three essentials of a happy life.

leasure comes through toll and not by selfindulgence or indolence.

If your God is really high enough to be a pure ideal, it will draw you up.

Prayer is simply the upward look of the soul, an outlook after the better. Find earth where grows no weed and you may

find a heart where no error grows. Drunkenness places man as much below

the level of the brute se reason clovates him above Every good picture is the best of sermons and

lectures. The sense informs the soul. Whatever you have have beauty. Nothing is so wholesome, nothing does so much for people's looks, as a little interchange of

the small coin of benevolence. The beautiful is a manifestation of the secret

laws of nature, which, but for this appearance, had been forever concealed from us. The powers of mind, when they are unbound and expanded by the sunshine of felicity, more fre-quently luxurists into follies than blossom into

roodness. A man aiways gets to be the product of his prayers. If his prayers are mean, he grows mean. If his prayers are generous, he becomes generous.

The Hindoo philosophy, says, "Whoever worships God as The Wise, becomes wise himself, as the Good becomes good himself, as The Unchangeable becomes himself unchangeable."

No language can express the power, beauty, berolam and majesty of amother's love. It shrinks not when men cower, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchiess fidelity like a star in heaven.

The object of spiritual revelations is to invite the scul from the alluring scenes of morbid ef-fection, to prepare the mind for nobler loves, for higher joys and more enduring pleasures, than can be found in the fading, puerile and airy phan-toms of earth scenes and scusuous enjoyment.

As the rich stores of artistic beauty adorn the world; as literature embodies though but faintly somewhat of mind and spirit potency; as music lends her subile charm to life and rounds its angles and allays it's strife, may we look to the In-finite Soul, and view Him shiring out through

Spiritualism brings a ray of light from beyoud the lonely tomb that is so strong and clear, that all who will, may see it, and know that the spirit does not die when it drops the mortal form, but is a new born heir to an estate that lies beyond the vall of tears, where pain, sickness and death are forbidden to enter.

are forbidden to enter. Can you point us to anything that cannot in the hands of the ignorant or the malicious be made an instrument in the production of disastrous results? Fire, which warms your house, may burn you in your beds or consome all your property. Water, that cleaners and refreshes, may be the cause of your death by drowning.

The spirit passes through the change of death and carries with it all its idiosyncrasics and prejudices, because, those are peculiarities which belong wholly with the spirit the body having nothing to do with them; and hence wherever the residt most on in taken to the first design of the soul spirit goes or is taken to the first desire of the soul would be for some one of a kindred nature and

When they came down from pure meditation to consider the activities of Deity, they invariably began with a creator and his wife. The Egyptians had Osiris and Isis. The Greeks had Jupiter and June. The Hindoos, Brahma and Maya. And Hyou give it a second thought, you will see that the Christian world could not rest in thim by whom they say the worlds were made; but joined with him his virgin mother, so that as a matter of fact, the larger part of so called Christians worlaship not the Infinite at all, but a secondary Deity and his mother.—Otice Branch.

Sexual Physiology.

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AN EXTRAORDINARY ROOK.

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Or, THE GIFT OF HEALING RESTORED.

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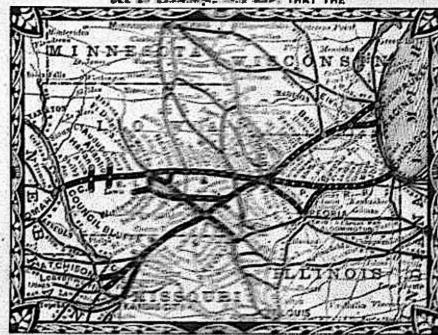
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presse that stock and be will almost invarrably increase the leap. The very preva-lence of this idea, that genius has nothing to learn, undoubtedly robs the world of much intollectual fruit which it ought to gather. Genius too readily contents itself with easily outstripping the plodders. The world has probably not yet seen an intellectual capital so large that it will not increase if properly invested. Is there any exception to the rule that where much is given much will be required?

There is a good dual of unconscious humbug in the worship of "nature," There is very little in nature which may not be improved by art.

Prof. Mills says that the civilized human car has, by ages of cultivation, come to have a thousand harp strings, by which as many distinct musical sounds are transmitted to the consciousness, while the savage has only a hundred. So education has differentiated, and specialized, and strengthened over; human capacity. The results are the ac cumulated capital which divilization has to show when it opens its strong box on parade days. Even a landscape must be very large and grand that art can not improve it. I have never been fortunate enough to see a man, or woman, too large or grand, to go to school.

To realize that education by its discipline, and heredity by its transmission of some portion of the accumulation, have worked together all the way, look back down the historical staircase of any civilization. Its stages of development are colucident with its successions of generations, and although the individuals are constantly dropping out the general character of the development is preserved and is carried forward as evenly and uninterrupted to as if there had never Although there is general similarity sufficient to identify the accumulation with which one generation starts as an inheritance from the previous one—like the perpetuation of the general physical likeness in individuals and families—yet there is an almost imperceptible growing of the general tone. We are sururised sometimes eral tone. We are surprised sometimes when we contrast the present with periods comparatively near in the past; and observe the radical change in the intellectual atmosphere of society.

Dr. Carpenter says that the Principla of Newton, which was unintellighte to the mass of his most learned cotemporaries, is now the A. B. C. of the student of higher

The dramas of Shakespeare were only appreciated by the theatre-goers of that day for the pleasure of their acting; now they are read by the student of human nature, as the embodiment of universal knowledge, and the grand symphony of Besthaven, which was laid aside as incomprehensible by the most cultivated musicians of his time, is now the delight, not only of the select few, but of the generally cultured many. That education is the instrument of the advance, while heredity simply transmits, is apparent.

Every organ develops by use. This fact has been found to apply to the brain. Medical investigation has demonstrated that generally the size of the skull and volume of the brain correspond with the degree of intelligence of the individual or race. It is claimed that brain dissection discovers that the heads among the educated classes are usually large, and among the uneducated small. Dr. Broca upon an extensive comparison of skulls, finds a general increase in mean capacity from about eighty-five cubic inches in the 13th century to about eighty-seven in the 19th. That intellectual dis-cipline is the cause of intellectual growth is proved psychologically as well as physiclogically, it is admitted by the anti-avoing tionists, and the whole system of accumulation by discipline and transmission by heredity, are comprehended in the doctrine of evolution. In fact education is only another name for "autural selection" and "aur. vival of the fittest." And so "it happens," says Mr. Spencer, "that out of savuges unable to count up to the number of their fingers, and speaking a language containing only nouns and verbs, arise at length-our Nowtons and Shakespeares.

As to the other point—the regulating of heredity—no attempt is made. There are difficulties, even in the consideration of the subject, which only a few bold thinkers have yet dared grapple with; I do not propose to discuss it, having grave doubta both of my capacity and of the utility of such a discussion. The treatment of my subject, however, leads me to notice some of the objections which have been made to it, and to draw a few conclusions which seem to me obvious.

The introduction of an outside hand into the order of "natural selection," has succeeded in so managing heredity as to produce, at will, very much improved species of nearly all the animals below man. This has been managed so long and systemati-cally that it has become a science; given causes produce given results with reasons-

The iden that heredity is equally susceptible of management in the human race is hardly a new one. Spurzbeim suggested fifty years ago, that races of able men ought to be produced by the same methods used for producing superior species of animals.

George lies in an article in a recent number of the Atlantia Monthly, insists upon the necessity of obedience to the laws of heredity in marriage. He says these laws are being now carefully respected and utilized in the breeding of lower animals, but men and women rarely mate with any reflection as to fitness. Other writers have spoken out more or less freely on this matter, but all indefinitely. The Rev. Joseph Cook has devoted considerable space to this subject in his lectures. He arrives at a yeary curious conclusion. He says, "The best results for the improvement of the race will be obtained by obedience to all the laws of heredity;" and then he drops his voice to a very low note and proceeds, in a very tragic manner, to upset the proposition in these words: "Face to face with the question, what is God's sifting machine in his own applications of the laws of heredity descent to man's improvement? I must whisper, that for one, I think there is an indication in nature as to what parties should enter into marriage. It is a solemn moment! This house is still! Do not say that I am uttering blasphemy if I best results for the improvement of the solemn moment! This house is still! Do not say that I am uttering blasphemy if I affirm that God speaks in a pure and permanent first loca." [Applausa] He then foes on to say that this propensity of God for match-making comprehends pretty much everybody and as soon as the indication is felt it must be invariably obeyed. Although he admits that superior people must intermarry if superior results for the race are desired—still, if such marriages are not justified by the indication of which he has fust been speaking, "with bated breath," "Betour how you cross the current of God's purpose in natural law," [Applause.]

If "first love" is God's sifting machine in the matter of marriage, it is pretty evident that the mesh wof that after are much too large. It is time for a line sleve. This, however, is a part of that sentimental worship of "nature;" out of place in this age, and especially supersunuated in discussions of this kind. Nature has very few aifters-especially social ones-which are not too coarse for practical use. All methods of education or discipling, physical and mental, are simply adjustments and adapta-

tions of nature, and nature's instruments.
The people who believe that no guidance or selection should be exercised in marriage, but that the indication of "first love" should be ulindly waited for, belong to what is known as the "inspirational school." It includes the preachers who refuse to make special preparations for a sermo-, and go into the pulpit trusting to be loc; .ly inspired with the word; and the physician who will not be fettered by the study of therapeutics, but believes that each disease has, growing somewhere in the woods, a corresponding weed specially intended for its cure. That Mr. Cook does not belong to this school proves no fautt in the classification, but inconsistency in the phenomenon. His main argument in support of this doctrine of first love as a regulator of marriage, is that the best posts have sung about it oftener than any other subject.

The proof is charateristic of the proposition; which is tolerable poetry, but abourd science. The idea of ranking a proposition in social science according to the number of verses which have been made about it, or its utility in the matter of rhymes, has certainly the merit of novelty in scientific verification. Practical people are treating this so called "hist love" like the other maladies incident to that time of life—to be dectored and cured, not a divine signal to he inquestioningly followed. If experience has taught any thing it seems to me that it has taught the unreliability of immature propensities, in this direction, and the supreme importance of management and discipline, with a view to fitness. The toudency now is to seek to prevent the evils flowing from this "divine indication" plan rather than chance the terrible cures.

Dr. Holmes says, "It is much better to accept asphyxis, which takes only three minutes by the watch, than a mesalliance. that lasts fifty years to begin with, and then passes along indefinitely down the line of descent."

This doctrine of Mr. Cook's, besides its direct antagonism to the previous portion of his lecture-where he enjoins obedience to all the laws of heredity—is an argument in favor of that most pernicious and destructive social heresy—free love. In fact, it is the main argument used by its advo-cates. Little matters like civil contracts and secular policy should not stand in the way of a divine indication, and as a large proportion of anions have been formed without any reference either to fitness or divine indications, it results-under the gospel of love according to Cook-that whenever each meets his, or her, true 'affinity" the "barmonious" complement" -the "divinely indicated"—God's purposes must. be no longer crossed; the higher union must be accomplished, regardless of mero social luggage, or utilitarian considerations.

Bo runs a man's sense away, when, with mere human preparation, he undertakes the herculean job of reconciling-not only science and theology, but even science and moetry. Mr. Cook also says that a superior race, united with an inferior one lowers itself without raising theuther. The status of investigation in that matter does not justify such a statement, and Quatrelages and other investigators find the rule to be the other way; that the inferior race is lifted. There is no necessity, however, for such a consideration.

ably always will be. The elements involved are probably too complex. What seems practicable, however, is investigation with a view to general education on this subject

and intelligent coluntary action.

There is one branch, however, that seems nearly ripe for practical application of the atrong outside hand. I see no reason, sentimental or utilitarian, why confirmed criminais and paupers should be allowed to propagate. The Blate has control of this class agate. The Blate has control of this class of its citizens, boards and ledges them pretty continuously. It seems feasible to dam up somewhat the source of this social eruption—unless, of course, first love should stand in the way. This plan will be practicable as to criminals, under the prison reform system. There is a place for it in that system, and it is in harmony with it. It is probably not practicable without it. probably not practicable without it.

In Balzac's story, the Peau de Chagrin, the hero was given a magical wild ase's skin which yielded him the means of gratifying all his wishes; but its surface represented the duration of the owner's life, and for every entiated desire it shrank in pro-portion to the intensity of fruition, until at length life and the last hand breadth of the skin disappeared with the gratification of a last wish. Balzac's story typines sectional indulgence, every exercise of which is acindulgence, every exercise of which is accompanied with perceptible waste—moral,
intellectual and physical—until at length it
smothers a nerveless, tasteless life, in a lastdebauch. Inaction—intellectual rust—if it
does not naturally drift into the same charnel, sleeps in a pool only just above its level.
The contrast is—education—intellectual
activity—every exercise of which is accompanied with perceptible gain, in brain
tissue and mental grasp. The ass's skin totypliy education should stretch an inch at
every intellectual victory.

every intellectual victory.

With proper appreciation of, and co-operation with the laws of neredity, I can see how an optimist might predict (and not be absolutely crary) the yellowest golden age the world has yet seen.

Constitution of the Free Religious Association, of New York City.

ARTICLE I.—This organization shall be called "The Free Religious Association," its objects being to promote the practical interests of pure religiou, to increase fellowship in the spirit, and to encourage the scientific study of man's religious hature and history; and to this end all persons interested in these objects are cordially invited to its morthership.

these objects are cordially invited to its membership.

ART. II.—Membership in this Association shall leave each individual responsible for his own opinions along and meter in no degree his relations to other ambeintions, and nothing in the name or construct or of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or ered, with reference to any such opinion or belief, or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being

constitution. The rest of the articles cover the details of the organization. Member, annual fee, 81; patron, annual fee, 85.

PREEDOM-CHARACTER-FELLOWSHIL. The general purpose of the Free Religious Association is to liberate religion from bondage to every kind of ecclesisatical authority, in order that it may find more perfect ex-pression in moral and humane deeds. As iliustrative of certain special and near objects which we wish to attain, we mention the following: .

We seek to achieve the emancipation of the public schools from sectarian indence. We seek to purify the statute book from all laws that discriminate in favor of any sect or religious opinion.
We seek to educate public opinion, by

these and other means, to an appreciation of complete liberty of thought and conscience.

We seek to promote a union of liberals in order that their real strength throughout the country may be brought out more effectively for the establishment of their

FELIX ADLER, President. WM. J. POTTER, Secretary.

Experiences with Dr. Slade-Strange Appearance of a Spirit.

To the Editor of the Religio-Philosophical Journal.

Onco in a while we have a spiritualistic treat in this city of the planes. This time it was occasioned by the advent of the worldrenowned Dr. Slade, who came unbernided and quietly into our midst, and but for a modest little advertisement in the morning papers, it would scarcely have been-known at all. Yesterday he left for Georgetown, one of our mountain cities, to be gone for a few days, after which he will spend another short season with us. Many who have long been interested in the spiritual philosophy, have had their faith renewed; many have been converted and many more have seen what will cause them serious reflection for a long time to come.

The Doctor has expressed himself as much pleased with his reception here. He has been treated courteously by every one, by skeptles as well as believers. The daily papers have been just a little shy about giving extended notices, though what they have said has been thus far respectful and fair. They are never averse to devoting a plenty of printer's lak to any supposed expose, and will touch it up with brilliant colors, but the phenomena in presence of Dr. Slade afford no opportunity for a toothsome scandal, and they don't quite like to publish the whole truth if it in any

way sustains an unpopularism.
A reporter of the News had a sitting with the Doctor the first week of his stay here, an account of which was given in that Journal at some length. A phenomenon took place which has only once or twice before occurred in the history of the Doctor's mediumship, which was the writing of several languages at the same time on the inside of a double slate. Six pieces of pencil were placed upon a clean slate, and covered by another one carefully sponged off. The Doctor held the slates upon the shoulder of the reporter, merely grasping them with his thumb and flugers tightly enough to held them together. The six crumbs of pencil were immediately heard scratching, all together, at a lively rate, and finally two taps upon the slate announced that the work was completed. On examining the siate six different paragraphs were found and lo different styles of writing. The first was in German, the accord in Latin, the third in Greek, the fourth in Latin, the fifth in French, and the last in English, as given in a late number of the RELIGIO PHILOSOPHICAL JOUR.

Whether the language is correct or not in of little consequence aince it was all done without contact of fiuman dagers. A promfor such a consideration.

Any systematic exterior management of linear physician of this city has had photothis matter is impracticable now, and prob. graphed a state on which he received communications in Italian, Greek and Latin. Your corespondent received a communication containing words symbolic of mesonry and a paragraph or alguature in Hebrew. One of the longest communications I have seen in a language not known to the medium, is the following in Latin, of which a translation has been made, and is berowith given:

Nos et semper, et nune magis ut instructiores per Paracletum deductorem oc: omnis verliatis-unicum quidem Deum credimus: Sub hoc tamen dispensatione quam olderoular digimus, ut unici Det sit et Fillus, Bermo ipsius, qui ex apso processout, per quem omnia facta sant, et sine quo factum est nihil hune missum a Patre in Virginem et exen natum hominum et Deum, fillum hominiset filum Del, et cognominatum Jesum Christum, hunc passum, hunc mortuum et sepultum secundum scripturas.

TRANSLATION. .

"We both always and now the more as being better instructed by the Paraclete who brings down-that is to say (slc)-all truth, believe indeed in one only God; but nevertheless under this order which we call olroroular (the polity or dispensation) that there is also a son of the one only God-His own word-who has proceeded from Him, through whom all things were made, and without whom was nothing made; (and we believe) that he was sent by the Father into the Virgin and from her was born men and God, son of man and son of God, and was named Jesus Christ, that he suffered, filed and was buried, according to

I took occasion a day or two sluce to show the above to one who was formerly quite prominent in this region as an Episcopal clergyman, but who for a number of years has been exercising another profession. He read it attentively approving of the doctrine therein contained, but said. "Why, this is almost perbotten from the old Latin fathers." told him that it was written upon a slate under the mediumship of Dr. Slade, and he remarked, "Sh, well, he has learned it by heart somewhere, and copied it upon the slate," and asked if his Latin communications were not asked if his Latin communications were not generally all of the same sort. I fold him I had never been any two alike, and furthermore that they were written independently of Slade, by a small pencil placed between two well cleaned slates. He looked puzzied for a moment, and said he would like to see the performance, but he did not believe there was any spiritual agency about it, in fact had no faith in the modern bosh of Spiritualism.

But notwithstanding this he told me then and there a number of remarkable stories in his own experience, one of which I feel constrained to chronicle as well as I can, in nearly

strained to chronicle as well as I can; in nearly

tils own words: "For a number of years I was intimated associated with Blahep 5 acting as his secretary and cognizant of all his business transactions! He was a great worker as you know, a power in the church and the prime leader in all great enterprises connected with the same. Never was a blahep more beloved by his results or respected by the public persons. by his people or respected by the public generally than Bishop 2————, and his sudden and unexpected demise some years since was almost universally mourned and regretted. rpression which is the natural right of very rational being.... During his sickness and at the time of his death I was an incumbent with him of Lupus Hell Seminary of this city. During his last hours

he expressed a great desire for an interview with me, as I learned afterward, but as it was to be concerning business, the attending physician advised against it, fearing that his condition might be aggravated thereby. The blahop was nearer his end than any one supposed; he dropped away suddenly and the malters, whatever they were, about which he wished to consult me, remain a matter of conjecture. But conversant as I was, with allhis business affairs, it was unfortunate for his family that the interview could not have been

"On the night following his death, his body was laid out in his studio which adjoined mine. I told the attendants that there would be no necessity for watchers-to aronro well the windows and doors and I would do whatover was necessary, being so near by. I was always a great hand for sitting up late at night and so was the bishop. It was his custom to come to my room at any and all hours for consultation or to get me to do some writing for him, at which times he would knock and walk in without walting to be bidden. On the night in question I had retired late, but not to sleep. I had not been long in bec when a knock came at the door communicating between mine and that of the dead. I knew there was no living soul in that room, and while thinking it might possibly be the matron, the door opened and in walked Bishop B.—— with hurried step and came and stood at the foot of my bed, as natural as life, and with anxiety depleted upon his countenance, seemed struggling to speak. I could not be-lieve my eyes and pinched myself to see if I were awake." "Were you frightened !" "No, not a particle. I had always had the most in-tense desire to see a ghost, and is my life time have stayed in many a so-called haunted house for that express purpose, but in valu. It cer-tainly is the bishop, thought I, and yet how can it be, for the bishop is dead in the other room. As these thoughts flashed through my mind my visitor disupporred.

"I got out of bed, rubbed my eyes, plached myself and did everything I could to assure myself that I was lu my senses. I went to the washstand and bathed my face and bands in water and said, 'surely I am awake.' I got back into bed and had no more than done so when the door again opened and Bishop S --entered the room and advanced to the foot of my bed as before, and again seemed to make an effort to speak. I knew then that I was awake and in my right mind, for the dampness was still upon my face from the water I had used a moment before in bathing." "Why didn't you spenk to him?" "Because I knew the bishop lay dead in the next room and I knew that the personne before me could not

"Who was it then?"

"This question brought an answer so mixed that I concluded I would change the subject and spare embarrassment. He told me, however, that a few months afterward he received a letter from some one unknown to bimself saying that he (the correspondent), was a medium for communications between the Spiritworld and this, and that a spirit calling himself G. M. 8---- had come to him request-

and would be willing to receive any communication from him. You see, being a clergyhad I been discovered consulting with a spirit unl medlum."

Mr. R -- has related to me many strange incidents in his experience, but the above comes the nearest home. Yours very truly,

Denver, Colorado.

ANOTHER REPORT IN REPERENCE TO DR. BLADE'S MEDICMBRIP. To the Editor of the Belisto-Philosophical Journals

Dr. Slade returned to this city from Georgetown sooner than was expected, and since my last letter I have witnessed something new and wonderful in his presence, and which seems also greatly to have delighted him. He thinks that when Zoeliner hears of it ho will almost be tempted to send for him to go again to Germany to wilness the phenomenon.

A telegraphic operator of this city had pro-

sented the Doctor with an instrument, such as operators use in the transmission of messages. with the request that an experiment be tried as to whether it would be possible for a spirit operator to make use of it for communicating purposes. The Doctor had signified his will-ingness to make ithe attempt, and appointed March 19th, at 2 p. m., as the time for a scance. Ignorant of this engagement I happened to be making a call upon the Doctor at the appoint. ed hour for trial when Mesers. A- and Bentered, with whom the appointment had been made. I was about to retire, but being urgently requested to remain I was only too happy to

Dr. Slade said that he had been Impressed as to the mode of procedure in the scance, and when we had gathered around the table, he was about to state the conditions, when he was immediately entranced by his control who gave them in his own language, which were to the effect that the instrument or transmitter should be placed under the table, on the floor, and that we must, as much as possible, divert our attention from it while in operation. The medium, at the same time would also hold a slate with a piece of pencil upon it under the table, and while one spirit operated the instru-ment, another one would take down the mes-

ango in tolegraphic characters. The conditions complied with, the peculiar click of the transmitter was immediately heard, and at the same time the sound of the recording crumb of pencil upon the slate held by Dr. Blade.

Presently the clicking ceased as did also the sound of the pencil. The slate was with-drawn and found to contain a message in the usual telegraphic signs of dots and marks which could easily be deciphered by Mr. Awho is a practical operator. The experiment had proved a complete success and all were very much pleased.

The Doctor was again entranced, and his control appointed the following day, the 20th, at 2 p. m., for a sitting, requesting the same parties to be present, when a repetition of the experiment would be essayed.

The parties convened at the appointed hour. The transmitter was placed upon the floor as in the first instance, under the table, while Dr. Blade as before held a slate with pencil upon it. The clicking of the instrument and the scratching of the pencil were heard going of actaching of the pencil were heard going of at the same time, and at the conclusion the slate was found covered with dots and marks as on the day previous. As a further test the medium requested that before Mr. A should read the telegraphic symbols, the spirit should write out the telegram on another slate which he (the medium), would hold under the table. This was done. The Doctor then gave the last slate to Mr. B—— and the first to Mr. table. This was done. The Doctor then gave the last elate to Mr. B—— and the first to Mr. A——, who easily read off the message which was found to coincide with the written one held by Mr. B——. This is regarded by the Doctor as more wonderful than any form of independent communication that has come through his mediumahlp, and expresses great satisfaction there. To me, everything that takes place in his presence is wonderful, and scarcely say new thing surprises me.

The Ductor left here for Leadville on the evening of the 20th, where he expects to meet his only brother, whose home is in Iows, but who comes to Colorado to greet the Doctor on his return from his journey around the world. After a fortnight's sojourn in that city he will return to Denver, stop a week or ten days and then on to Omaha and Chleago.

Denver Colorado.

[From a well known citizen of Chicago.]

(From a well known citizen of Chicago.)

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CONTENTS.

CONTENTS.

Childhood; Precocious Shipbuilding; At School in Providence, and School Teaching; First Voyage Winsling; Second Voyage Whaling; Teaching; Prechange for Ship "Reseasoit," and Cetting Brady for Sas; Fourth Whaling; Oyage, in Ship "Massoit," Lambering Business at Gardiner, Me; Learning the Ship building Trais, and its Rosults; Incidents on a Voyage to the Study Mineral, and its Rosults; Incidents on a Voyage to the Study Mineral, and theturn, 1849; Shipbuilding at Jock land, Me., Healing the Sick by Laying of Hands, and ones wethout Contact with the Falient; At Homeon a Visit; Experienceate New York; Visit to Cincinnati Gas Hegulator, What became offit; Visit to St. Louis; Work in Shippard; Driven out of Tewn by Advance of a liebel Army; Stay in Padocah, Ey.; Town occupied by Gen. Porrest; Fice to Metropole City; Steambout-building, etd.; Publishing a Spiritual Newspaper called the "Volot of Angels," edited and managed by Science 19.

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CONTENTS.

FIRST PASE-A Wooden God, Enkilling by Handrick B. Wright's Committee as the Cause of the Present Depres-tion in Labor. The Ethics of Albeism—A Reply to Proc.

SECOND PAGE.—A Remarkable Forthcoming, Work.—Vol-umes Two and Three of Mrs. Maria M. King's Principles of Nature. Life with the Spirits. The Recall of a Pre-vious Inspiration. The Rolling Passion Strong in Death. The Spiris Voice.

TRING PAGE.—Woman and the Romebold. Book Reviews.
Magnetics for April not before Mentioned. Magnetics
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POURTE PAOR. - Fee or Olft. Huntoon Again Heard From. Deinded. Methodist Methods. Hinem of Dr. Spinney. Rossied to Death by the Sun. The Children's Progressive Lyceum. Painful Panderings to (Christian) Prejudice. Laborers in the Spiritualistic Vineyard, and Other Items

First Page-liens. Is it all a smoke of Words? Report of Anniversary Meeting. Business Stations, Mistellansons

Sixra Paga.—Vision of Borbood's Home. Hecoklyn (N. T.) Spiritual Fraternity. Fremonitions, Hambogged Legisla. tors. Rolling Stone Replies to his Critics. Spiritualism, What le it? Notes and Extracts.

SEVERTE PARK—List of Prominent Books for sale at the office of the Religio-Pallocophical Journal, Miscellaboom

ELERYN PASE.-Celebration of Thirty Second Anniversary of Modern Spiritualism in Lemville, Carrol County, Ohio. Spiritualism in San Francisco, Cal. Anniversary Erer-Anniversary Exercises to New York.

A WOODEN GOD.

Exhibited by Herdrick B. Wright's Committee as "the Canso of the Present Depression in Labor."-He is Located Up a Back Alley in San Francisco, and is Worshiped by the Heathen Chines.—And the Coin-mittee Think He Is Liable To Be Dangerous to "the American System of Religion."-Bo They Conclude to Hold Him Responsible for All the Trouble They Did Not Find.—All of Which Leads Col. Ingersoll to the Defense Both of the God and His Worshipers.

[Chicago Dally Times.]

WASHINGTON, March 27.—To-day Messis. right, Dickey, O'Conner, and Murch, of the select committee on the causes of the present depression of labor, presented the majority special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly authenticated religion, and have, like faithful watchmen, from the walls and towers of watchmen, from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that "Joss has his temple of worship in the Chinese quarters, in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his alters of worship. Here he tears no his pieces of papers have he offers tears up his pieces of paper; here he offers up his prayers; here he receives his relig-ious consolations and here is his road to the celestial land. That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar;" that "he is a wooden image, looking as much like an alligator as like a human being;" that the Chinese "think there is such a place as heaven;" that "all closses of Chinamen worship idols;" that "the temple is open every day at all hours;" that "the Chinese have no sunday;" that this heathen God has "huge jaws, a big red tongue, large white teeth, a haif-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other eatables—a sacrificial offer-

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

THE ONLY TRUE GOD was correctly described by the inspired lunatio of Patmos in the following words: "And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the pape with a golden girdle. His head and his hairs were white like wool as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp, two-coxed aword; and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery eyeballs, when their own Deity has eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other estables to their god? We all know that for thousands of years the "real" God was exceedingly foud of roasted meat; that

He loved the savor of burning flesh, and de-lighted in the perfume of fresh, warm blood. The following account of the manner in which the "living God" desired that His chosen people should sacrifice, tends to show the degradation and religious blindriess of

the Chinese:
Asron therefore went unto the altar and alew the calf of the sin offering which was for himself. And the sons of Asron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the plood at the bottom of the aliar; but the fat and the kidneys and the caul above the liver of the sin offering he burnt upon the altar, as the Lord communied Mose, and the fesh and the hide he burnt with fire without the camp. And he siew the burnt offering. And Astron's some presented unto him the blood

which he sprinkled round about the altar.And he brought the meat offering and took a handful thereof and burnt upon the altar ... He siew also the bullock and the ram for a sacrifice of a peaceoffering which was for the people. And Aaron's sons presented unto him the blood which he sprink! ed upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver. and they put the fat upon the breasts and he burnt the fat upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as

Moses had commanded." Moses had commanded."

If the Chinese only did something like this, we would know that they worshiped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

there is no remission of sin.

The world is also informed by these gentlemen that "the idolstry of the Chinese

A DEMORALIZING EFFECT UPON OUR AMERICAN YOUTH

by bringing sacred things into disrespect, and making religion a theme of disgust and contempt."

In San Francisco there are some three hundred thousand people. Is it possible that a few chinese can bring our "noly religion" into disgust and contempt? In that city there are fifty times as many churches as Joss houses. Scores of sermons are uttered every week; religious books and papers are plentiful as leaves in autumn, and somewhat dryer; thousands of Bibles are with-in the reach of all. And there, too, is the example of a christian city.
Why should we send missionaries to China

if we can not convert the heathen when they come here? When missionaries go to a foreign land, the poor, benighted people have to take their word for the blessings have to take their word for the blessings showered upon a christian people; but when the heathen come here they can see for thomselves. What was simply a story becomes a demonstrated fact. They come in contact with people who love their enemies. They see that in a christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice resort to force; that they have no prejudice on secount of color, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal Father, and are willing to work, and even to suffer, for the good not only of their own country-men, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is

to me a matter of amazement. We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely, such peoples ought to live together in perfect peace.

RISING WITH THE SUBJECT, growing heated with a kind of holy indignation, these christian representatives of a

christian people most solemnly declare that:
"Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a liv-ing God and an accountability to Him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship is not a fit person to be ranked as a good citizen of the American union. It is absurd to make any spology for its toleration. It must be about lahed, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

I take this, the earliest opportunity, to in-

form these gentlemen composing a majority of the committee that we have in the United States no "religious system;" that this is accular government. That it has no religious creed; that it does not believe nor disbelieve in a future state of reward and applications. and punishment; that it neither affirms nor denies the existence of a "living God;" and denies the existence of a "living God;" and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people. Under our fing the Chinese have the same right to worship a wooden god that you have to worship any other. The Constitution protects equally the church of Jahovah and the house of fee. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United State a perfect equality in the United States.

THIS GOVERNMENT IS AN INCIDEL GOVERN-MEST.

We have a constitution with man put in and God left out; and it is the glory of this country that we have such a constitution. It may be surprising to you that I have an apology for pagan worship, yet I have. And it is the same one that I have for the writers of this report. I account for both by the word superstition. Why should we object to their worshiping God as they please? If the worship is improper the protestation should come not from a committee testation should come not from a committee of congress, but from God himself. If He is satisfied, that is sufficient. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction then millions of Chinese could do by burning places of paper before a wooden image. If you wish to impress the Chinese with the value of your religion of what you are pleased to call "The American system." show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holler things, a grauder and purer code of morals than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality; and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they have a different conception of things about which even this committee knows

Give them the same privilege you enjoy of making a God atter their own fashion. And let them describe him as they will. Would you be willing to have them remain; if one of their race, thousands of years ago, had pretended to have seen God and had written of him as follows. There want to written of him as follows: "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it....and he rode upon a cherub and did ily."
Why should you object to these people on account of their religion? Your objection has count of their religion? Your objection has in it the spirit of hate and intolerance. Of that spirit the inquisition was born. That spirit lighted the fagot, made the thumbscrew, put chains upon the limbs, and lashes upon the backs of men. The same spirit bought and sold, captured and indusped human beings; sold babes, and justified all the horrors of slavery.

Congress has nothing to do with the religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the hap-

constituents, and it may tend to the hap-piness of the constituents for me to state piness of the constituents for me to state that they are in no way responsible for the religion of the members. Heligion is an inindividual, not a national, matter. And where the nation interferes with the right of conscience, the liberties of the people are devoured by the menster superstition.

If you wish to drive out the Chinese, do not make a pretext of religion. Do not

not make a pretext of religion. Do not pretend that you are trying to do God a favor. Injustice in His name is doubly detestable. The assassin can not sanctify his dagger by falling on his knees, and it does not help a falsehood if it be uttared as a negative that help a falsehood is interested the help and the left of prayer. Religion used to intensify the ha-

tred of men toward men under the precence of pleasing God has cursed this world.

A portion of this most remarkable report is intensely religious. There is in it almost the odor of sanctity; and when reading it, one is impressed with the living plety of its authors. But on the twenty living plety of its authors. But on the twenty-fifth page there are a few passages that

MUST PAIN THE HEARTS OF TRUE BE-LIEVERS.

Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

The Chinese race and the American citizens, whether native-born or who is eligible to our naturalization laws and becomes a citizen, are in a state of antagonism. They can not, nor will not ever meet upon common ground, and occupy together the same social level. This is impossible. The pagan and the christian travel different paths. This one believes in a living God; that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of man they are as wide apart as the poles of the two hemispheres. They can not now nor never [sic] will approach the same religious sitar. The christian will not recede to barbarism, nor will the Chinese stivance to the enlightened belt [whatever it is] of civilization ... He can not be converted to those modern ideas of religious worship which have been accepted by Europe and which crown the American can system."

Christians used to believe that through their religion all the nations of the earth were finally to be blest. In accordance with that belief missionaries have been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel.

I am almost sure that I have read somewhere that "Christ died for all men," and that "God is no respecter of persons." It was once taught that it was the duty of christians to tell to all people the "tidings of great joy." I have never believed these things myself, but have always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches, and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I have but little confidence in any business, or enterprise, or investment that promises dividends only after the death of the stock-

that four christian statemen, four memthat four christian statemen, four members of congress in the last quarter of the nineteenth century, who seriously object to people on account of the religion in which they religion established by the of the American system—is not adapted to the spiritual needs of one-third of the human race. It is amazing that these four rentered have, in the defense of the darkness of the constant of mankind; that the light of the cation of mankind; that the light of the constant of the darkness of Ohina; "that all the labors of the mission ary, the example of the good, the mission ary, the example of the good, the character of our civilization, make no impression upon the Pagan life of the Chinese;" and that even the report of this committee will not tend to elevate, redue and christianize the reliow heathen of the Pa-cific coast. In the name of religion these gentlemen have denied its power and mock-ed at the enthusiasm of its founder. Worse that the enthusiasm of its founder, worse that this, they have predicted for the Chinese a future of ignorance and idolatry in this world, and if the "American system" of religion is true, hell-fire in the

For the benefit of these four philosophers and prophets I will give

A FEW EXTRACTS PROM THE WRITINGS OF CONFECTES.

that will, in my judgment, compare favorably with the best passages of their re-

"My doctrine is that man must be true to the principles of his nature, and the beto the principles of his nature, and the benevoient exercise of them toward others.

"With coarse rice to eat, with water to
drink, and with my bended arm for a pillow. I still have joy.

"Riches and honor acquired by injustice
are to me but floating clouds.

"The man who, in view of gain, thinks of
right-counces; who, in view of danger, forgets life, and who remembers an old agreement, however far back it extends, such

ment, however far back it extends, such a man may be reckoned a complete man. "Recompense injury with justice, and kindness with kindness.

"There is one word which may serve as a rule of practice for all one's life: Recipro-

ty is that word." When the ancestors of the four christian when the ancestors of the four christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshiped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these christian statesmen were hunting toals to get the jewels out of their heads, to be used as charms the wratched Chinese were calculated. charms, the wretched Chinese were calculating eclipses, and measuring the circum-ference of the earth. When the progeni-tors of these representatives of the "Ameri-can system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by

the exaited character of our civilization. were building asylums for the insane. Neither should it be forgotten that, for thousands of years, the Chinese have hon-estly practiced the great principles known

CIVIL SERVICE REFORM.

a something that even the administration of Mr. Hayes has reached only through the

proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the christian nations fit to associate with. We forced ourselves upon them. We called, not with cards, but with cannon. The English battered down the door in the names of oplumend Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defense, the Chinese allowed christians to touch their shoes. Their wise men, their philosophers protested, and prophesied that time would show that christians could not be trusted. This report proves that the wise men were not only philosophers but

Treat Chins as you would England.
Keep a nealty while it is in force. Change
it if you will, according to the laws of nations, be on no account excuse a breach of
national faith by pretending that we are
dishonent for God's sake.

Roswer (1) Incorpant.

ROBERT G. INGERSOLL THE ETHICS OF ATHEISM.

A Reply to Prof. B. F. Underwood. BY WILLIAM PINEBOUGIL

So far as the question of truth or untruth is concerned, respecting the doctrines of panthelam and athelam, on the one hand. and of theism on the other, I have, perhaps, said enough in a direct way in my article published in the JOURNAL of April 2d. The ethics involved in the question, and con-cerning which there appears to be a mark-ed difference of opinion between Mr. Underwood and myself. remain yet to be more critically examined from the position as-sumed in my lecture published in the Jour MAL of August 2d, 1879, and to which Mr. Underwood and others have taken so many exceptions.

My principal object in that lecture was to denounce and exception as in duty bound the detentable detrine of free-lustian commonly called "free-loveism," which has been fosted upon Epiritaalism where it been foliated upon Spiritualism where it does not being. I asserted that this doe trine came not from Spiritualism as such but was foreign and indeed utterly repugnant to it, being earthly, carrai, sensual and devilish, and not spiritual. I asserted therefore, that when it appears among the question, whence comes this intruder?

"Atheism, materialism, indesity, as we have before some, has a foothess in the world... What is in teals of argument? and how done it present Recognizing nothing above majoriality or at most nothing above maintelligent laws of which no reluminative and hence moral attributes can be

predicated, it therefore recognizes nothing above material and carnel attractions in the commerce of the sames. Hence, as a general fact, the history of athelem, materialism, indicitive of 1 beliate not to affirm, has been the bistory of sensealism and so-called free-lovelam; and if there have been individual exceptions to this rule, as I admit there bate been many, they have grown out of the restraining influence of a public moral sense, inculrated by civil laws, and the precents of the prevailing religion under which these persons were born and brought up."

Further slong, I say, that "as Spiritualists, we have no class sympathy or affilia-tion with atheists and free-lovers; that I consider it established, then that the free-loveism of this country and generation is, loveism of this country and generation is, with very slight and unimportant exceptions, the legitimate outcome, not of Spiritualism as such, but of athelem, materialism or some other form of infidenty. Spirit, spirituality, or any thing which may come under the head of Spiritualism, has nothing to do with it except to condemn and discountries. courage it."

In quoting from these parts of my lec-ture, Mr. Underwood (undesignedly, as I am willing to believe,) leaves out just enough of my words and sentences to render my position a little indefinite, and then charges position a little indefinite, and then charges me with "great looseness of thought," and with "gisring injustice to a large and reputable class of thinkers." I might say to Mr. Underwood, and to all who have read him. "Read my lecture again; ponder it in every word and sentence, and find in it a sufficient and almost complete reply to all he and others have said scalnet it." he and others have said against it."

In his several articles published in the Journal of August 30th and Sept. 6th, 1879, and Jan. 3d, 1880, Mr. Underwood has endeavored to answer my positions so far as the chies of atheism are concerned. In these the chics of atheirm are concerned. In these several efforts a sufficient amount of ingenuity is displayed to entitle them to be considered as embodying the best logic of his side of the question, set forth in its most plausible form. In replying to him, therefore, I shall feel that I am replying to the most approved arguments of atheirts as a body, in respect to the points involved.

How, then, does Mr. Underwood attempt to meet the positions taken in my lecture? He deales that "mere great, grows and

secisual gratification find any sanction in philosophic and scientific materialism." He says: "All its representative writers who have touched on marriage, so far as I know, hold, with Butchner, that in its present hold, with Butchner, that its present form and conception it is essentially a product of human culture; and with Strauss, that it is necessary to resist caprice and uphold marriage. Again, in reply to my challenge to show that D. M. B., whose conduct has been exposed in this Journal. has not, considered simply as an atheist, given a practical illustration of his doc-trine, he evacively puts forth this remark-able saying. "If the meaning of the word atheist be enlarged so as to include the ethics of materialism, then I say emphati-cally that Mr. B sondert, far from being an illustration of atheism, is plainly condemned by it," and just before that he says: "If atheism be permitted to represent the entire philosophy and belief of those who do not believe in a personal God, it will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective, as those afforded by the best system of religion."

Now it will be observed that in the above quotations from Euchner and Straum, it is taught that marriage should be upheld not because this is a precept or corollary of atheism, but because it is proved to be proper and expedient by conditions entirely out-side of athelam and every other form of inside of Stheism and every other form of in-fidelity. Moreover, this proposed "min ye-ment of the term "atheism" so as to in-clude the system of ethics which Mr. Under-wood elsewhere upholds, and so as "to rep-resent the entire system of philosophy and belief (on other subjects) of those who do not believe in a personal God"—is pisinly what can not possibly be showed,—first, because a man who in one field of thought may be an man who in one field of thought may be an atheist, may, in another field, have many very sensible ideas which have no possible connection with atheism, ethical or otherwise; and secondly, because no one, be he atheist or theis; has a right to appropriate to himself or his class as exclusive property, ideas which he holds in common with those of opposite beliefs in respect to the clogy. Mr. Underwood confessed as much as this himself when he said: Mr. B. considered simply as an atheist, is one who denies or disbelleves in a personal and intelligent Delty;" and when he said, just before that, "Certainly no one claims has moral obligations can have a foundation on the bare denial or disbellef in a God."

Let us then, for clearness, state these admitted propositions in syllogistic form:

First, "An atheist is simply one who denies a God."

Second, Moral obligations can have no foundation in the denial of a God." "Bruz, Atheiam does not incule moral chligations; or in other words, is it

totally description in the competent of the competent to resort to considerations of policy, expediency and satisfy which he estimate outside of his atteinm as such, as which have no logical connection with windsoever, in order to prove that a ninder does any thing wrong in a case such as the referred to.

He for me this branch of the subject is or the form.

Bo far on this branch of the subject creek, then, it is a sufficient receive Underwood to show that he has

Volumes Two and Three of Mrs. Maria M King's "Principles of Nature."

BY WILLIAM EMMETTE COLEMAN.

One of the more common reproaches leveled against Spiritualism, is the trashy character of the communication purporting character of the communication purporting to amanate from the wise and gifted in apirit-life; and we are sorry to say, there is much foundation for this reproach. All spirit productions, however, are not of this character though such is often predicated of them all by those only partially acquainted with our voluminous spiritual literature. At times we get something worthy of its asserted spiritual source, and of-which Spirituallsm need not be ashamed. Of this standard, among others, are the works givstandard, among others, are the works given through Mrs. Maria M. King, particularly her great work, the Principles of Nature, the first volume of which was issued in 1866, the second and third being now in

Press.

I have received advance sheets of the second volume, and I find them to be of deep interest and importance to every unbiased student of nature. After careful study of the whole range of spiritual literature, from that of 1848 to the present time, in my judgment we have received nothing from the Spirit-world comparable in excellence of subject matter, profundity and breath of score and comprehensiveness. and breath of scope, and comprehensiveness of treatment, to these three volumes. Their of treatment, to these three volumes. Their issue forms an epoch in our literature; and were more works of this character producted through mediumistic dictation, very much of the sarcasm and ridicale now heaped upon spirit messages, would fail to the ground from lack of an object upon which to vent itself. Profoundly thankful ought we to be to the Spirit world, in that it has been able, through a course of development and culture extending over many years, to produce one medium, at least through whom some of the highest and grandest truths of the universe could be revealed toman: for this is emphatically a revelation in the true meaning of the term. Laws, principles and modes of action of nature's forces, are herein revealed to man in the fical for the first time in our planet's history. Recognizing all the truths of sci-ence, it goes far beyond the present status of material science, correcting some of its mis-takes (due to the imperfect knowledge of present day science) and supplements known truth by those grander and higher.

I honestly and conscientiously commend this remarkable work to all Spiritualists and spiritual investigators. I feel convinced that it really is what it purports to be; I have not a doubt but that it comes from a most exalted spirit-intelligence, who, as betells us, has qualified himself to be a teacher by years of careful atudy and investiga-tion, under the guidance of still more ad-vanced asges in spirit life, of the principles upon which the universe is built and developed, both in material and spiritual realms of being. I have a comprehensive acquainfance with the literature of the world, whether in science, philosophy, or belies-letters, and I have considerable knowledge of the branches of science in volved in the principles discussed in these three volumes, satronomy, geology, biology, archaelogy, etc.; and I have no hesitation in saving that I doubt if a mind can be found on earth capable of the production of these volumes, particularly volume one, of which I have been a close student for a dozer years. These, you mes comprehend

I have been called materialistic, because I have attached due importance to the I have attached due importance to the teachings of materials clence, and have freely criticised purported spiritual communications; yet I am really so spiritualistic that the wealth of ideas and store house of new truths, unknown to the science of the day, pathered by me from the first volume-of Principles of Nature, is and has been for years deemed by me of more value than all the gold and alliver of earth. Millions and billions of dollars are as nothing compared with the wealth of principles, of facts garnered from this to me, priceless volume.

Although the three volumes are connected, following each other in regular sequence, atili each may be read, independently and understandingly, covering, as they do, different phases of universal being. Volume one gives the history of the development of the material universe, in the present order of creation, as follows: Uhapter one, The Infinite Universe; chapter two, The Finite Universe of Which We Are a Part; chapter three, The Solar System; chapter four, The Evolution of the Earth in its Twelve Cometary Stages or Eras. Volume two begins with the history of our earth in its first planetary era, the time when the first solid crust began to form in pre-geologic ages, and ed, following each other in regular sequence, began to form in pre-geologic ages, and gives a summary of the principles governing the whole circuit of earth's unfoldment ing the whole circuit of earth's unfoldment from that time to the historic period, written in the light of spiritual principles, and explaining the modes of operation of spiritual forces co-operative with material it wanth's development. Geolegists and archaeologists tell us much of the material side of earth's former history; but here we have presented the spiritual side, coeval with the material and explaining in a clear and satisfactory manner principles and modes of formative action never before fully sensed by the world. by the world.

The paramount question in physical science now is, the origin of species. Evoluence now is, the origin of species. Evolution is now almost universally schowledged, both among Spiritualists and scientists; but the how of evolution, the modus operands by which types and species were originated on earth; through evolution, is still far from settled. That higher species were evolved from lower, through law, is now an established fact; but that "natural selection"—unquestionably one of the factor—was par excellence, the means by which evolution was brought about, is not so generally accepted. "Natural selection" alone falls to account for organic evolution, Darwin now admitting that he claimed too much for that principle in the early editions of his great work. This whole question is fully irested in Mrs. King's second volume, a large portion of which is devoted to the presentation of the laws and principles undar which evolution went forward, from Asole times to the advent of the human race.

Without predicating infallibility of this or any other writing, material or spiritual. I yet believe that upon this point, as upon nearly all the other questions involved in these three volumes, we find in them a closer approximation to the truth than is any where else contained. Being strictly a human production—one produced at second hand, under difficulties—it caunot be considered free from error; and such life. tion is now almost universally acknowledg-

King does not doem it or claim it to be. It is given simply for what it is worth—is addressed to the addividual reason, claims no exemption from legitimate criticism on account of its spiritual origin. No one should accept any thing found in it, or in any other book that does not accord with his highest reason and judgment, no matter whence it purports to come.

Among the many subjects of interest ex-plained in the second volume may be men tioned, the lawsgoverning the evolution of the mineral kingdom from the elemental, the themineral kingdom from the elemental, the vegetable from the mineral, the animal from the vegetable, and the human from the animal, including accounts of the "missing link," man's immediate progenitors; the causes and uses of the glacial epoch and of the semi-mythical Noachian deluge; the law of man's immortality; the proper use and abuse of the procreative functions, and the ends subserved in nature of the receiver a addition to the continuance of thereby in addition to the continuance of the race: the nature of unconscious cerebration, clarivoyance, trance, etc.; the history of the first races of man on earth, and the localities in which they were evolved, with their subsequent intermingling and peopling of the earth; the origin of language and languages, of religious, governments, civilizations, etc., the origin of the myth of the fall of man; the history of mankind during the prehistoric and fabulous eras, etc., etc.

The key note of this unique production is found in the sentence, "Mind is the moving power of nature," the true offices of spirit in the universe of matter being clearly and covernity and the

cogently set forth; and as a sample of the grand and novel truths to be gleaned from its pages, attention is invited to the following pregnant contence: "Matter inheres with apirit on every plane of the apiritual universe, as spirit inheres with matter on every plane of the material universe." A rich intellectual and spiritual treat awalts all its readers, and we hope all the Journal readers will avail themselves of the opportunity thus presented to inform themselves

concerning the laws and principles reguant in universal nature.

The greatest treat of all, however, to the Spiritualists generally, I think, will be the third volume, which is devoted exclusively to the spiritual universe in its varied ramifications. When I shall have received the advance sheets of that volume. I shall be better prepared to indicate the full nature of its contents. Suffice it to say that it will contain an exposition of the nature of spirit in all its grades, from the lowest spirit-casence permeating the first crystalline rock in pro-geologic times, to the perfected spirit entering into the constitution of the Divine mind. The nature of Delty and the delde attributes of mankind are here more clearly presented than in any other work. The mode of evolution of spiritual spheres and circles, and their precise location in space; full descriptions of the different circles in the second sphere (or first spiritual world); the laws governing the lives of spirits, their food, alothing, houses, occupations, modes of communication with earth: the transformations undergone by the spirit in its passage from sphere to sphere; courtable and marriage in spirit-life; instruction and growth of children in the spirit realm; laws governing animal life in the spheres, all these and many other points are lucidly explained, the work being a vertable encyclopedia of spiritual geogra-phy and history. It closes with the personal experiences in spirit-life of its author, John Adams, one of the most interesting portions of the work.

found on earth capable of the production of these volumes, particularly volume one, of which I have been a close student for a dozon years. These volumes comprehend the whole scheme of creation, spiritual and material, tegining with the material and culminating in the third volume, with the spiritual universe. I have been called materialistic, because tains, and s world may receive the benefit of itsaublime

San Francisco, Cal.; March 11th, 1880.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

JOHN M. SPEAR AS A MEDIUM.

I do not propose to give anything like a full description of this man's mediumship, and the results that came of it. To do this would of itself require volumes, and besides, limited effort of the kind has stready bean made in Emma Hardinge's "Modern American Spiritualism." I think, however, that the account there given is somewhat overdrawn, and to Mr. Spear's discredit. What I myself propose now to give, is what came under my personal observation during the particular period of which I am , now writ-

Ing.

That Mr. Spear was conscientions and earnest, in no common degree, and that his mediumistic experiences were of an extraordinary type, no one, I think, who knew him as I did, can for a moment doubt. But at the same time, I have always had serious doubts as to the wisdom and desirableness of that kind of mediumship of which he was the most perfect representative I have ever seen, and often have I discussed this matter with him personally. His position was that having proved to his own satiswas that having proved to his own satisfaction that wise and good spirits were seeking his instrumentality for important, and beneficent ends, as to man's earthly welfare, it was his reasonable futy implicitly to submit himself to their control and guidance, thus as far as possible, completely abnegating his own individuality, becoming a mere instrument or tool for the spirits to work with. Hence through all his long life as a medium, he has ever held himlong life as a medium, he has ever held him-self ready, with unquestioning credulity, to obey the beek and call of his spirits, rather glorying in the fact that he himself was in a state of blindness as to the ends in view, or the steps to be taken to reach them. As to the soundness and practical wisdom of such

the soundness and practical wisdom of such views of mediumship, probably the nearest approach to a just decision may be reached by an impartial observation of the subsequent history of this individual, and of others who have accepted a similar practical use of their capacity.

Those who have made much progress in their knowledge of the Spirit world and its relations to the earthly life, can well understand with what avidity a certain class of spirits would selzshold upon such an opportunity to experiment still further upon certain favorite theories of their earthly lives, as for instance the realization of a perpetual motion. It was under a spirit control like this that Mr. Speer seemed to be at the time of my most intimate acquaintance with him in Boston. A course of elaborate and able lectures was then in progress through him, bearing more or less directly upon various important themes, but more especially upon tha discovery of a new motive power that should be self-sustaining

and perpetual, with a force amply adequate to do the work of the world. The all-per-yading electric forces of nature were to be tamed and harnessed into machinery for this purpose; this was the leading idea at the bottom of the apeculations and experiments made through Mr. Spear's medium-

I myself was made cognizant of the progress of affairs, and was sometimes invited to attend the lectures; and on one occasion took notes and wrote out the substance of what was given; and I have no hesitation in affirming that the mental acumen and power thus displayed through Mr. Spear, were of a character to deeply interest and astonish the unblased listener and observer. These lectures were eventually published in a large octavo volume—A. E. Newton being editor, entitled "The Educator," from a candid examination of which almost any competent person must be forced to the conclusion that—whatever else may be of a doubtful character—there can be no doubt but that a mental power is therein displayed far beyond the normal capacity of the

But there was a hitch somewhere in the experiments of these unseen theorizers; for when at length, under their minute and constant direction, the "electric motor" was announced as completed; and in company with some ten or twelve others invited ones, I went to the High Rock Tower, at Lynn, to witness the culminating success of the wonderful enterprize, the thing did not move excepting in a slight vibration of some pendant balls, easily accounted for, considering the elevated and somewhat frail position occupied, and the natural effect of the winds and other disturbing forces. In short—notwithstanding certain efforts made to cover up the defeat—there was a decided failure; spirits, as well as mortals, of all stages of the world's history, have not succeeded in finding the philosopher's stone of inventors.

opher's stone of inventors. But Mr. Spear's mediumship was by no means confined to this one channel of expression; on the contrary his was a manifold mediumship. Especially have I wit-nessed in a great variety of instances the most perfect delineation of character given through him whilst in his deep trance condition. He was also an important, help to us in our Harmony Hallapirit-dramatics described in a previous paper. What was most frequently assigned to him by the spiritmanagers, was to represent some "Evangel tool" minister or description of the old school. ical" minister, or deacon of the old school and with his clongated and solemnized features, he was certainly most admirably fitted for a life-like fulfillment of his part His daughter Sophronia -who was almost always with him in those days—was also highly and beautifully mediumistic; to her it was often given to act the part of an angelic spirit, gliding gently and invisibly around among the visible ones, whispering words of love and wisdom to each in turn, as occasion should seem to require.

OTHER MEDIUMS OF THE TIME.

I have thus given a brief sketch of a few of the mediums of Boston and vicinity in whom I myself became more especially interested during my occupancy of Harmony Hall as a beed-quarters for Spiritualists. But there were many others nearly. If not equally worthy of special notice, did time and space permit. Of mediums for rapping and other physical demonstration there were Miss Rachael Ellis and George A. Redman; also D. D. Hume, then in the early stages of his wonderful career, occasionally, made us a visit. Of public trance-lecturers Miss Emma Frances Jay (afterwards Mrs. Bullene) occupied the most prominent position until finally she went on a mission to England, at about the time I gave up my position. During this time, Miss A. W. Sprague, from Vermont, made her first appearance as a lecturer before the Boston Spiritualists, and mainly through my instrumentality, as having heard of her remarkable history and great promise whilst markable history and great promise, whilst on a visit to that State, I took an early op-portunity of preparing the way for her en-gagement in Boston. Also Miss Fanny Burbank (afterwards Mrs. Felton) was just beginning her active career in mediumship. There were still others of more or less promise, whose names I do not now recall. who were by no means un worthy of mention. Taken as a whole, the mediumistic force of that time and vicinity, was of remarkable excellence, as there was scarcely an unworthy member to be found in it. . To be Continued.

"THE RESULT OF A PREVIOUS INSPIRATION."

Mr. Farnsworth Talks Sound Sense and Grows Postic.

To the Editor of the Heligio-Philosophical Journal.

Several Sundays since, in speaking before the New York Spiritual Conference, on the subject of the Mission of Modern Spiritual-ism. I took occasion to introduce some stanzas which (as Miss Doton was somestanzas which (as Miss Doten was some-times accustomed to say), were "the result of a previous impiration." I do not think they possess much, if any, positio merit and they are certainly faulty in rythm, but they were pertinent to the constion and some of the members of the conference expressed a wish that they should be published, so I send them to you with a brief abstract of my remarks on that occasion to about their

my remarks on that occasion to show their connection, and you can dispose of the whole BE JOH Choose. I gave it as my opinion that the princi-pal object of the advent of Modern Spirit-ualism, is to demonstrate to the world the reality of a future life—that whatever other beneficent objects it has accomplished, or is destined to accomplish, this is the primary and central idea of its mission. I endbayored to show that, taking into consideration the condition of the world at the time of its advent, the importance of this

object can scarcely be overestimated. The great majority of the deepest thinkers of every country, were either materialists, or tending in that direction, while skepticism in regard to the future had permeated to a greater or less extent the membership of every church in christendom. I claimed that modern Spiritualism has aiready done more in the way of proving the truth of a future life and showing the true character of that life, than all the religious systems that have been introduced into-the world since the beginning of its his-

tory. I then spoke of the efforts of certain per-I then spoke of the efforts of certain persons to divest Spiritualism, and especially mediumistic gifts, to discrimate uses. The only good that some persons can appreciate must be of a material character, and if Spiritualism will not assist them in the accumulation of wealth they want none of it. I gave it as my opinion that, while it may be possible and legitimate for spirits under some circumstances to aid us materially, it is clearly wrong and illegitimate to make use of spirit mediums in stock-jobbing op.

erations, as some who claim to be Spirit-

unlists have done in this city.

Others neem to think that the spirits should do detective duty for us, and give up to justice (?) the secret authors of the various orimes that are committed against so-clety. Now, while it would be easy to speculate upon the reasons why they do not do this, the fact that they have always per-sistently refused to do it, shows conclu-sively that this is no part of their mission. Others again will accept Spiritualism only so far as it can be made to endorse their peculiar ideas of reform, forgetting that the spirits in their superior wisdom may be able to see that if these very ideas were fully carried out society would be in a much worse condition than it is at pres-

There are others who are laboring to make modern Spiritualism reaffirm the doctrines and dogmas of popular theology and thus make it acceptable to the so-called Evangelical churches. Their inquiry is not what is the truth, but "are the spirits orthodoxiz their teachings?" Those who have studied the subject need not be told that it is no part of the mission of the spirits to endorse old creeds and dogmas, or to promulgate new ones, and I regard it as a sign of progress that the number of so-called "Christian Spiritualists' is becoming "smaller by degrees and beautifully less." Finally, I referred to a class of Spirit-

ualists who have become tired of the old forms of phenomenal manifestations and the everlasting communications of friends and relatives, telling us that they live and love us still. Only a few weeks since one of this class appeared on our platform. Ho was "sick and weary" of the old and wanted new and startling phenomena," and intend of the loying communications that stead of the loying communications that have cheered and conforted someny aching and breaking hearts, he wanted "communications from the sages and philosophers who have been for ages in spirit-life giv-ing us the results of their centuries of progress in philosophy, science and the arts, thus opening up to us a royal road to knowledge and saving us from the drudg-ory by which they have gained the serene hights of wisdom which they now enjoy. I endeavored to show that, while this would be as impossible as it would be to open up the mysteries of the higher problems in the limitless science of Mathematics to the comprehension of the young tyro in arithmetic, still it is possible for every one willing to abandon a sensuous life, and purify and garnish the temple of his intellectual and spiritual nature to come into communi-cation with spirits both able and willing to ald him essentially in those progressive steps by which a true intellectual and spiritual eminence may be gained. Here followed the stanzas which may be enti-

THE MISSION OF THE SPIRIT.

Our mission is not to danzie mankind
lly wondrous displays of our knowledge,
or to Learning's grand temple a short foad to find,
And save you from going to college.
For the trains that you draw from the depths of the We know that naught ever will tempt you to sell.

Nor is it our mission to startle the world.

By marreloss sounds overhead.

Or by one of Juptier's thunderbolts hurled.

To waken carth's slumbering dead. But a quieter, hollor errand is ours, To strew the sad mourner's pathway with flowers,

Tie not by a surfeit of rain or of sun That the earth its refreshing receives,
And its not by wonderful miracles done,
That the mind of the doubter believes;
But the forces that come in a genite shower,
On the earth and the mind have the greatest power.

We come not to crown you with chaplets of fame. We come not to crown you with chapters of rame.
Nor to give you is garments of State.
Nor to give you is place and high counding name
Among those the world may call great.
But come we to seek and to succer the lost,
Who are ready to sink ou Life's Ocean lossed.

We come to the drunkerd, whose thirst for the bowl
Has laken bis reason away.
Whose passions have biinded the eyes of his soul,
And left him in the knees to stray.
We wish his home—ah, sad picture of life
Are those starving babies and that hearl-broken
wifel

We speak to the failur in dreams of the night, And we paint on his feverish brain A vision of beauty—his wife smiling bright, And his children all happy again! The dry earth drinks in the sweet gentle rain, And such visits of love are never in vain.

We come to the moorner who weeps for the dead,
The loved one she laid in the tomb.
And we linger around her desolate bed.
To lighten her heart of its gloom;
And there in the allenge of night's dreary bonr,
We whisper of worlds where yealth has no power.

"Till, searing aloft, her rept spirit is born
To those happy regions above,
And sees there the dear ope that from her was torn,
And feels the embrace of his love.
Then lighter honceforth is her burden of clay,
White she waits for the angels to ealt her away.

We come with a pine for the daughters of wos.
To stime kind to infects wed.
Whose hearts ouman kindness and love never knew,
Whose mothers are weeping or dead. For the lost one returns to her bome never more, While the spoiler is cherished and loved as before.

O, where is the Angel of Fity that wept
At the grave of a Lazarus dead?
That summoned—and he that for four days had Came forth as one rising from bod? Speak once more, that the "dead in sin" that have him Much longer, may waken to virtue again!

O, where is the love that can see no dark epot, Huch as Christ to humanity here, When he said to the erring. "I censure thee not, Go, daughter, in peace, sin no more;" We come to lift up the weak cous that fail, And throw a broad manile of love over all!

We plead for the friendless foresken and old, who are driven from charlin's door. To perion with hunger, disease or with cold, and for them your compassion implore. One thy bread on the waters" of trouble below, And wait for the harvest in heaven to grow.

Our "Gospel of Love to the whole world is free, Our elect are the whole of mankind,
This fountain is opened for humanity,
And all full salvation may find.
Come, all who are thirsty and weary of strife,
And drink of the waters of immertal life! New York, March, 1880.

The Ruling Passion Strong in Death.

Paris, March Sith.—Padro Ambrogio: a worthy Neapolitan monk, enjoyed a reputation as a clairyoyant. He was believed to be able to predict the winning number in lotteries, which are such an important factor in Italian life. A month ago Father Ambrogio was waylaid by suspicious characters, who beat him and shut him up because he refused to risk a prophecy about the Naples lottery. At last to save his life, he consented. He named the numbers haphasard, which did not win. His persecutors, being furious, beat him again, and finally left him dying at the bouse of a friend, who transferred him to the hospital. Here he shortly after died. Before his death he was consulted by an acquaintance, who was also desirous of a tip about a lottery. Ambrogio advised him to play 18, 37. At the next drawing all the numbers came out. In consequence the Naples lottery administration took about \$1,000,000.—Toronte Globs.

THE SPIRIT YOICK.

Mossages Heard Clairaudiently by Mrs. Clara A. Robinson, 40 Twenty-Second St, Chicago.

I passed away from Fond du Lac, Wis., I think in September last. Tell Frank that his father and grandmother were the first to meet me when I reached this shore. Since then I have met many other dear ones. My name is Mrs. D. E. Haskins [or Hoskins.]

My name is John Crockett (no relative to Davy Crockett as I know or); I died in Chillicothe, Missouri. Lhad not lived there Chillicothe, Missouri. I had not fived there long, however. I moved from Quincy, Ill., about a year before. I was well known there. Any one will tell who John Crockett is. I don't know just what disease sent me to this side, but suppose it was something about my kidneys, as they troubled me for years. Well, no matter—all I have got to say, I think I made a good exchange in coming here, though I had some severe lessons to learn since I left your side.

My name is Mrs. G. S. Ingraham. I passed away from a lovely home, in one of the beautiful suburbs of your city. I was a great sufferer for years, and when I became conscious that my spirit was gradually ridding itself from the poor worn out body, I was glad, although sorry to part with a loying and devoted companion, as well as other dear friends. Often do I visit my old home and see there the dear companion and sisters I so loved; but never do I wish mysalters I so loved; but never do I wish myself back again into my poor suffering body.
I have proved what I once doubted that we
can return after what is called death. I
wish that I had looked into the matter more
when I was in earth life, as I should not
have so much to learn now. My dear
son who passed on before me, was the first
to take me by the hand and welcome me to to take me by the hand and welcome me to the New Jerusalem. He sends love to his wife and little one.

My name is Ellas Bhaw. I passed away from Philadelphia. Tell my friends there, that I am engaged in the lycoum in this life, just as I was when on earth. I love children, and when I am teaching them, I am alwayshappy. I left many dear friends in Philodelphia, who will, I think, he glad to hear from me. Tell them all my anticipa-tions in regard to this life are fully realized, and more, too. though I find I have many errors to rectify before I shall be permitted to enter into a really happy state here, yet I am satisfied to work my way up to that condition.

Excuse me, my friend, if my voice is low and weak. When I come back to earth. I take on somewhat earth conditions. I died of consumption in Milwaukee, several years since. My name is Mrs. Charles E. Btorms. Before 1 died, I often used to see my dear father stand by my bed-side, but as I know he; was dead, I thought I must be dreaming. Now I know it was really him, for he has told me so. Bless God that there is no

My name is Jennie Phillips. I died ever so many months ago; I don't know how many. I think my papa will see this if you send it to the paper, and will recognize his little daughter. Tell him if he does, he must write a letter to this good lady, and tell her so, and tell that nice gentleman that prints the paper so, too, because that will encourage them both to give us a chance to come back if we want to. Oh! Papa I wish you was here—it is so nice: flowers and sweet music, and I am so happy that I would not come back for any thing.

Well, my friend, this is new business to me, but I hear you are the spiritual post-mistress, so I will just dryp a word here, hoping my friends will see it. My name is David Hawes. I lived in Urbana, Ohio. I was not sick long. Don't know what was the matter of me but think it was some as was not sick long. Don't know what was
the matter of me, but think it was some affection of the heart. Didn't know I had
changed worlds until my brother met me.
Well, I knew he was dead, so I concluded
that I was dead, too. Hal hal dead, did I
say? Not much! We both live yet, thank

I passed away from Dixon, III. Was comparatively a young man, only twenty-six years old. I never was more surprised than when I found myself on this side. Then there was another surprise for me, when I found I could come back to earth again, and look in upon my old home. The third surprise for me was, that I was able to telegraph back through this medium to my friends; could satually make her hear the voice that my friends think is forever silenced by death. My name is John K. Hine. My father's name is Edwin. My people are not Spiritualists. I wish they would look into the matter, for it is true.

I lived in your city, on the North side, No. 288 Illinois street, if I remember the number right. I died with fever; was delirious a part of the time. My name is J. Gregory. Life was very sweet to me, and I felt sorry to find myself on the other side; though I found many friends there, yet, I hated to leave my dear companion without a protector. I often return to earth; but am giad now that the change is made.

Dear Lady, I have been here before; but you did not get my name right; it was Timothy Pappan. I passed away from St. Louis. My father is a physician, and I was named after him. I always lived in St. Louis, and have a great many friends and schoolmates there, some of whom I hope this message will reach. I was about 18 years old when I died. What makes people talk of death?—there is no death except of the body. I still live.

Woman and the Yousehold.

BY HESTIR M. POOLS. [Metuchen, New Jersey.]

Where'er one brighter, purer my
Of God's uncering wisdom shines,
I real a shripe, and on it lay
The sweetest flowers, and fruits and wines

Of overy harvest whence I glean
Whate'or my Lord and master leaves
On vineyard slope, or valley green,
Of purple grapes or solden sheaves.
(Mns. F. O. Hyzzn.

ORNEBAL NOTES.

Mrs. Marion Dudley is a lady who has recently made an address on Woman Suffrage before a Committee of the Wisconsin Legis-lature. It was so well liked that the legis-ture ordered a thousand copies of the speech to be printed for the use of its members.

The second town in which voting by women for school officers in the State of New York occurred was in Middletown. The dist in Rochester, it will be remembered, was a failure, but this was eminently successful. Owing ton variety of circumstances, five leading women out of a board of nine were elected, giving into their hands the balance of power. One, however, absolutely refuses to act, and very likely a man will be elected in her place. The two contending parties united on the woman's ticket unwit. parties united on the woman's ticket unwittingly, each having no hope of electing its own. The leading papers of the State, including the New York Herald, advocate woman's place in education with a greater or less amount of energy; seeing the ten-dency of the times, they are preparing for the change. A few believe in her votoupon the liquor question.

In one town in Massachusetts, women voted for the first time who were from eighty to ninety-live years of age. One woman writes to the Newburyport Herald: "I looked in vain for anything disagreeable or dangerous; the town-meeting was pleasant as a party and soft as a prayer-meeting."

There are in Massachusetts 03,000 more women than men. Out of the entire number of 794,000, more than 510,000 have some ber of 704,000, more than \$10,000 have some occupation by which they support themselves, entirely or in part. Among that number are those engaged in all kinds of manufactories and machinery, such as pistol, nail and screw making, types and hardware goods, as well as in more delicate employment. They overflow into printing establishments, leather work, upholatery, basket and picture frame, glass and sewing machine manufactories. And these half a million are not supposed to have need or qualification for a voice in making the laws qualification for a voice in making the laws which govern this major part of the population, although they need to be, and are, qualified for self-support.

Charlotte A. Scott, of Girton College, Cambridge, has obtained the highest position ever won by any lady student in the mathematical course, and it has rarely been at tained by young men. She is twenty-two years of age, and has always had exceptional mathematical ability.

Esther Brown, a girl only eight years old, has been awarded a medal by the Royal Humane Society. Returning from school with her governess, in Devonshire, England, the teacher became giddy and fell into a pond of deep water beside the road. In trying to rescue her, the child herself fell into the water and sank to the bottom: on fishing to water and sank to the bottom; on rising to the surface, she grasped the unconscious governess with one hand and some bushes with the other, never releasing her grip un-til some minutes after, when help came in answer to her cries. The child came out of the water quite unconcerned.

Dr. Emily Blackwell writes to the W Journal, that of the forty-six graduates of the Woman's Medical College of New York, "Five were the wives of physicians who are now all engaged in practice with their husbands; three were daughters of physicians and are in practice with their fathers, and four have gone abroad as missionaries. One of these has succeeded in establishing a hospital for women in China, through which she is exerting a wide spread influence. Sixteen have engaged in hospital work as resident physicians to in large Woman's Collegen as Vassar and Mt. Holyoke. Seven have gone abroad and continued their studies at European universities. Two applied for positions given by competitive examinations—the first instances of such women candidates, and in both instances were suc-

For twenty years the Infirmary medical work (the first one in this country, established in 1857) has been done by successive groups of women doctors. I cordially testify that it has been done as faithfully steadify and perseveringly as it could have been done by men. I believe there has been fewer days of absence from illness, less inter-ruption of service from ill health or other causes, than the average in other institu-tions. They have almost invariably supported themselves by their profession, and in many instances have made good incomes and accumulated an independence. Medicine is one of the most remunerative careers open for women, and it is certain they will never give it up." It remains to be said, that the Woman's Medical College, of which the two Dr. Hlackwells were the founders, is one of the most severe in its requirements and thorough in its curriculum of any in this country.

Dr. Richardson, an eminent English physician, has been giving a series of lectures on Hygiene in which he strongly advocates such changes in woman's dress as practically agree with those made by dress reformers of this country. While believing that women should attire themselves, becomingly, he denounces corsets, waistbands, garters and tight shoes. The dress should be loose, and the weight of it borne by the shoulders. He continues, "Let mothers clothe girls precisely as they clothe boys, permitting knockerbockers if they like, and let them add the one distinguishing mark of a light. loose flowing gown over all, and girls will grow into women as vigorous, as healthy and as well formed in body as their com-panions of the sterner sex. This is just what has been advocated by all reformers. save that they believe, also, in more active and unrestrained exercise, a great deal of it to be taken out of doors, and in a walking suit not too long to impede easy locomotion. Now that regular physicians advocate a change, perhaps it may be brought about. The great public will only swallow truth when it is doled out to them in the true orthodox fashion.

In the year 1876, Miss Huntington, who was interested in mission schools, and had long conceived that children under her care could be taught housework by role, began a Kitchen Garden in the Industrial Behool for Girls in St. Marks Place, New York City. The system was slowly deval-

oped by experience, and promised so well that the next winter thirty five young ladies volunteered to the work, by which means two hundred poor children were trained to order, neatness and celerity in various departments of housekeeping. These children gave such satisfaction to their mothers and employees as they entered service, that this unique method of teaching was called for widely. These are now always classes in widely. There are now eleven classes in the city and more are to be established. The the city and more are to be established. The plan has even been put in operation as far west as in Kansas, and has been introduced into Ireland. Mothers are using the "Kitchen Garden Book" among their little ones, who never weary of the songs and games by which they learn the management of the most important departments of home. But its primary aim is to elevate the home life of the poor by introducing order and good manners at the table, and neatness and intelligence in the performance of all household duties. They are taught in unison as they sing songs descriptive of their work, to set the table, sweep, dust, make beds, wash and various other things, by the aid of toy implements and table sets. It assists not only in dignifying labor and home life, but gives a hope of better service from domestics. It promotes economy of time and strength, and introduces systems and habits in place of hap hazard and untrained habits in place of hap hazard and untrained work. In many cases the teachers them-selves confess that they have been taught, for too frequently accomplished women have been taught a smattering of every science under the sun but that which relates to housework.

BOOK REVIEWS.

CHRIST'S WORDS, as Related to Science, Law, Government, History, Philosophy, Religion and Universal Human Experience. By Prof. J. B. Turner, Jacksonville, Ill. Published by H. W. Rokker, Springfield, Ill.; 6 vo. 425 pages. Price, 4200; postage, 15 cents. Chicago: For sale by the Religio-Philosophical Publishing floure.

This recent contribution to progressive theological literature, by Prof. Turner, is one of the few fortunate books that come into the world at the right time to attract attention, and to be appreciated by the age in which they appear. The pioneers in radical religious reforms are usually so much in advance of general society around them, that they are usually regarded as heretics and doomed to persecution or martyrdom, and are only fully comprehended and justly valued by after generations, but all who take an intelligent outlook at the actual condition and tendency of religious thought to-day, must regard this singularly original work of Prof Turner as a book decidedly adapted in several respects to meet a very pressing need of the religious pub-lic in this transition era of the christian church.

The startling heretical articles now so The startling hereical articles now so common in the leading evangelical journals, written by the highest theological authorities, unmistakably indicate that the day for narrow denominational strife over doctrines that depend for their support on refined verbal criticism of disputed scripture texts, is fast passing away, and plainly show that the directing minds in the churches are anxiously seeking for some common and explicit standard of faith upon which all can units. Many of these prominent all can unite. Many of these prominent divines somewhat cautiously intimate that the quickest and surest road to general unity of faith is to be found by going fearlessly back of apostolic expesitions of the gos-

pel to the original gospel as given by Christ himself.

Prof. Turner being not seemingly seriously restricted by any rigid Protestant theory of infallible inspiration, boldly takes the position which they evidently dealer to take, and makes the words of Christ as represented in the four respells the basic of a ported in the four gospels the basis of a reasonable theology divested of most of the s of the creeds, which form in recent times the chief ground of rationalistic criticism. Although the book was not designed as a treatise upon the evidences of christianity. it is doubtless far better adapted to confirm a rational faith in the christian religion than most of the elaborate historical works on the subject. The author finds ample proof from Christ's own words that he had given the world a perfect gospel as he re-crived it from his Father, and says: "Had it been possible for the noble men who commenced our Protestant reformation to have followed their greatest and truest leader (Zwinglius) in his idea of rejecting all other words but Christ's as the only divinely given rule of faith and practice, there would not probably have been a man on the globe to day who did not clearly know what the real gospel of Christ is, and very few who did not treat it with most profound re-spect." This searching independent work will prove an invaluable aid and comforter to the vast body of thoughtful christians who are devoutly attached to the principles of genuine christianity, but have outgrown their respect for childish forms and creeds. By the support afforded by this volume, in-quirers after the primitive faith can with confident satisfaction appropriate the christian name, while they repudiate the dog-matic excrescences of popular theology which have overgrown the true revelation. A better book can not be put into the hands of superficial akeptical people who have gathered their notions of the christian religion from the keen criticisms of irrational, unsuthorized sectarian dogmas. The honest skeptic can scarcely fall to see that he has mistaker, an absurd caricature of christianity for its true image. Divinity students and clergymen will find many original thoughts in this untrammeled authorized the contraction of the co

to confine their thinking within the pre-scribed limits of some accepted creed. Prof. Turner takes the seemlogly impreg nable position that the scholars and theologians of to-day, have the same authority to decide upon the inspiration and canonicity of ancient literature as the people of any former age, and by regarding Christ's words as concentrating the essential truths of all revelations, he is relieved fron the infinite labor of attempting to harmonize apostolical commentaries and Jewish theology, with the new and independent system taught by Christ. It is truly refreshing to and a theological work so free from the suspicion of sectarian bias or unfairness, and so full of apontaneous original thoughts bearing upon the questions that are now everywhere agitating the christian church. The grand intellectual movement in christendom, which is forcing antagonistic sects to unite on some common unassallable basis of faith, must receive new impulse and inspiration from the circulation of this bold. respiration from the circulation of this bold, yet reverent attack upon corrupted christianity. The volume is evidently the work of a truly original and happily cultivated mind, and all seeking an intelligent railgious belief, whether incides or timid conservative sectarians, will find time well spent in thoughtfully reading this suggestive book.

For Lake Wie

Pox Lake, Wis.

or, which have apparently never occurred to theological writers who have felt obliged

Magazines for April, Not Before Mentioned.

Bt. Nicholas. (Scribner & Co., New York.) Contents: Frontispicce—A Burial at Sea;
An Adventure on an Egg—Var; The Happy Bud; Getting Acquainted; Jack and Jill;
The Farmer who became Drum-Major; A The Farmer who became Drum-Major: A Dead City; Childhood's Gold; What happened to Janan; Easter Card; The Bell-Buoy; The Dear little Deer; Spring Time; The Major's Blg-Talk Stories; How Bopeep's Sheep were found; Easter in Rome; Daffy-Down-Dilley; Kity's Mother; Napoleon and the Young Egyptian; The Game of Kite Cutting; St. George and the Dragon; A Burial at Sea; How Johnny amused the Baby; Among the Lakes; For Very Little Folks; Jack-in-the Pulpit; Our Music Page; The Latter-Box; The Riddle-Box, Most of The Letter Box: The Riddle Box. Most of the stories are Illustrated, which add to the interest and beauty of this number.

Wite Awake, (D. Lothrop & Co., Boston.)
Contents: Frontispiece, On Easter Morning; Billy's Hound; The True Story of a Storm: Brothers for Sale; Concord Piculc Days; The Mice and the Egg; Song of Spring; Five Little Peppers; Our American Artists; Jamie the Gentleman; Nursery Tiles; A Ride on a Centaur; Baby Talk; Two Young Homesteaders; Pusey Willow and the South Wind; Little Sister and Her Pappets; A Wind; Little Sister and Her Puppets; A Fond Mother; Jennie finds out how Dishes are made; How Amy visited the School; Professor M. P. Paul; April Fool; Bunny's Lunch; Spotty; The Cow that went to Sea; Tangles; Post Office Department; Music. This number is filled with interesting stocked and most of them are illustrated. ries and most of them are illustrated.

The Medical Tribune. (Alex. Wilder, M. D., F. A. B., and Robert A. Gunn, M. D., New York city.) Contents: Jurisprudence of the Human Will; Regulation Doctors: The Alumni Association; Treatment of Syphilis; Arsenic and its Elimination from the System; Androgynia, or Double-Sex; Body-Snatching at Believue Hospital; Meet-ings of Medical Bodies; The Mirror.

The Herald of Health. (M. L. Holbrook. M. D., New York City.) Contents: The Secret of a Clear Head; How to Grow Old; The Hot Springs of Arkansas; Rice; Two Ways; Letter from Superintendent of Cooking School. Haleigh, N. C.; Getting Help from our Habits; Cold Water in Chronic Diarrhea; Rats; The Telegraphic Disease; How to Appiv a Fomentation; A Wise Cook; Health Foods.

Psychiche Studien. (Oswald Mutze, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy and has able con-

Magazines for March Just Received.

The Bouthern Medical Record. (R. C. Word, M. D. Atlanta Ga.) A monthly Jour-nal of Practical Medicine. This number contains interesting articles under the fol lowing heads: Original and Selected Arti-les; Abstracts and Gleanings; Scientific Items; Practical Notes and Formula; Ed-ltorial and Miscellaneous.

The Western Magazine. (The Western Ma gazine Co., Chicago.) Contents: Sioux Falls; Manitoba: The Old Dimple; Romance of the Village of Vinci; The Days are growing long sgain; Darcy Elliott's Dark Hour; The Lament; Editorial; Literary Notes; The Home; Are we losing our Eyesight? For the Children: Fra Augelico; Richard; Science and Art. ence and Art.

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Fee or Gift?

The laborer is worthy of his hire.

Because its blessings are abused, Must gold be consured, cursed, accused?

There is quite a numerous class among Spiritualists, especially in England, who look with distayor upon the practice of mediums in demanding a fee for their services. This class allege that the occupation of one who acts as a medium between the seen and the unseen world, is too sacred to have a price set upon it; that a fixed fee tends to demoralize the taker and to render him mercenary and less trustworthy, leading to deception and illegitimate practices. Those who thus hold, claim that the medium should put his "trust in his spirit friends," "in the angel world," "in the wise spirits who are directing the great spiritual movement," and ask no fee but take whatever the sitter is moved to bestow.

These sentiments are also held by a large proportion of non-Spiritualists and inquirres. That there are among professional mediums those who practice deception is true; that some are prostituting their calling to selfish and unholy purposes can not be successfully denied; that the vending of spiritual manifestations promiscuously to every applicant, regardless of his moral or mental fitness, is liable to react to the delriment of the medium, is very clear, But mediums as a class will compare favorably any other class and have among them no more, if so many, villains and tricksters. And the proposition for mediums to give their time and strength free of charge, depending upon the generosity of their patrons, as is suggested by those who oppose paid mediumship, is simply preposterous. Instead of lessoning in the slightest degree, the corruption which now exists would increase a thousand fold. If the certainty of food and clothing for a medium were subject to the whims and caprices of his patrons, the inexorable law of necessity would drive him, unconsciously maybe, to a desire to please by offering only such messages or manifestations as would be most likely to loosen the purse strings, and this condition would as inevitably attract a low and mischievous class of influences. Thus the remedy of "unpaid mediumship" would only aggravate the evils now so justly deplored.

So long as there is a demand for public mediums, just so long will the supply continue, and the average character of these mediums will grade about the same as the character of the general average of those patronizing them.: Spiritualism, in its narrow and restricted sense-f. c., the knowledge of a continuous life and ability to return and communicate, is elastic and ipliable, adapting itself to the condition of the possessor; it does not of necessity make him better and sometimes makes him worse. The uprooting and destruction of time honored beliefs which have acted as deterrents from evil practices rather than as incentives to pure and noble living must of necessity result in temporary demoralization to such natures, and such people seeking public mediums carry this influence with them and of choice seek mediums nearest their own mental and moral plane. This is the secret of the financial success of some mediums notoriously dishonest and immoral.

The intercommunion of spirits and mortals is too precious a matter to be held lightly, and its use should be sought with earnest, reverent feelings only. Inquirers must learn not to seek it for selfah worldly gain or for amusement, but only for intellectual and spiritual profit. When this lesson is learned inquirers will seek only those mediums whose pure and perfect lives attract good and enlightened spirits, by whose beneficent aid both body and soul may be benefited.

Mediums who devote their services to the public should, we believe, charge their patrons for the time given to each and not for the manifestations obtained. This course would render the medium less anxious and ton, New Jersey.

Home will argue that if no manifestations are had then the medium has not given an equivalent for their money, forgetting that the very word medium is significant of the fact that they can not apply the same rules as in buying merchandles or consulting a lawyer and that the medium, if thoroughly honest and conscientions, will only give what the spirits have to offer. Genuine spiric intercourse and physical phenomena can not be had at all times for the asking; each sitting is an experiment and it is unfair to ask the medium to donate an hour wholly in the interest of the sitter even though the experiment has been barren of results. If payment for time was in all cases domanded mediums would find themselves with more time for rest and recreation, and thus be in better condition for the exercise of their mediumistic gifts; so that they would with far less strain upon their vitality find their occupation more profitable than at present. Again, mediums, and there are many of them, whose time is so occupied that sitters have to come at a stated hour by previous appointment should insist upon payment at the time the hour is assigned, and the fee should be forfeited by the aitter who fails to keep the appointment. This would prevent great injustice now suffered by these mediums through the carelessness of patrons who, having nothing to lose, frequently fail to keep their engagements. Let mediums be highly developed for some ope phase of mediumship before attempting to sit for the public, then establish regular hours, and make a rule to have one or two days each week in which they will not give sittings, let them 0x a fair price per hour for their time: then devote themselves conscientiously and heartly to their work, living up to the best light they have and seeking for higher. When they will all follow this advice, many are now doing so, and when inquirers heed and act upon what we have said, we shall have no occasion to discuss the question of paid mediumship; then there will be no doubt but "the laborer is worthy of his hire," and those who now blame gold will find that honestly earned and discreetly used it is as great a blessing to the professional medium as to any other

therefore more sensitive to spirit control.

"Huntoon" Again Heard From.

Our readers will doubtless recall the exploits of "Dr." Taylor, alias White, alias Blanchard, alias Huntoon, who figured as a materalizing medium and excelled in various other manifestations some three years since. It will also be remembered that after having thoroughly befooled a number of prominent citizens who, against the warnings of the JOURNAL, persisted in sitting like idiots and wonderingly viewing their departed relatives as they were deftly resurrected from a hole in the wall where he had them stowed away, Huntoon joined hands with Rev. Arthur Edwards, D. D., editor of the Northwestern Ohristian Advocate in the latter's attempt to kill off Spiritualism and a prominent Methodist divine. Mr. Edwards finding he had for once undertaken a larger job than he could accomplish discreetly retired from the contest, after the Journal offered to prove independent slate writing a fact and challenged him to the trial Although the editor of our Methodist contemporary treated his friend Huntoon shabbily, yet we feel nurs he will be interested to learn of his progress and to find that he is rapidly growing in grace and will soon be worthy of a place on the staff of his old-time partner in the exposure business. Especially should Dr. Edwards be anxious for Huntoon's assistance now that Ray, Joseph Cook positively contradicts his Methodist brother's assertion that independent slate writing is all a trick. Therefore as a matter of professional courtesy we herewith print for Dr. Edward's benefit the latest information we have of his old and reliable co-worker. We find the following in a late issue of a St. Paul paper under the title of

AN ABBANT IMPOSITION.

Dr. C. H. Taylor, who recently spent six months in the county jail on the charge of rape, but escaped punishment through the kindheartedness of a grand jury, entertained a large audience at the Opera house last night. Sunday night was an excellent evening for the ex-rapist and champion fraud to appear before the public. He styled himself on his bills as Foster-Fay of Boston, a residence which may be doubtful, as the Massachusetts State prison is not located at the "Hub."

The entertainment consisted of a series of allght-of-hand tricks, of the sort made familiar to the public for the past half century by Anderson, lilitz, and the scores of so-called wizards who have persmbulated the country from time to time. While assuming to be an expose of Spiritualism, it was nothing of the sort, the tricks being only those that have been explained time and again. While he exhibited considerable dexterity, and mystified these of whom such performances possessed the merit of novelty, there was nothing in the entire entertainment, if such it could be called, that merited particular notice. The bills had announced that a small admission fee would be charged at the door to defray expenses, but when the people arrived they found that they were called upon for half adollar. The result is that the "doctor" will be flush of cash for the next few weeks, and those who attended will be constrained to remark in meditative mood, "The fools are not all

Mrs. Maria M. King writes us that she will come west at an early date and would like lecture engagements for May and June in Kansas, and during the summer months in Colorado. Her lectures are of a high order and we hope har time will be occupied fully. She may be addressed at Hammonton, New Jersey.

Deluded.

Inspired and directed by a lady medium of the city of Rochester, three gentlemen of Harre have been led to dig for gold that was supposed to have been buried near the swamp in that town many years ago. These devotees of the faith have been actively engaged in their labors all winter on a farm located about six miles from Albion, digging over one and one-half acres of ground. Not succeeding in finding their looked-for gold, they again sent for the medium, who told them-that it was owing to having talked while digging that kept them from obtaining it, and consequently it had moved elsewhere. She again located it, this time about two miles from Albion, and they are again industriously at work to find it. They seem somewhat encouraged, as they saw the box containing the gold, and was about to pry it when one of their number succeed, and it immediately disappeared from their sight. They still have increased faith in their undertaking, and look forward to a day of wealth and case.—Hochester Democrat.

The Diakkas, it is said, play important parts in treasure hunting, stock gambling, predicting the rise and fall of the grain market, or the lucky figures in a lottery, and are ever seeking ingress into some apartment of poor weak human nature, where they can amuse their froilcsome dispositions and enjoy themselves at the expense of others. A. J. Davis, the Secr, vividly portrays the character of the Diakka. According to his lucid views on this important subject, "A Diakka is an unbalanced, not an ovil person; he wanders in his own congenial forest, never resting, never satisfied with life, often amusing himself with jugglery and tricky wittlelems, invariably victimizing others, secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by facts; unicking and unboiting the street doors of your bosom and memory, and pointing your feet into wrong paths."

The very fact that mediums are often deceived and induced by their controls to engage in a wild-goose chase after buried treasures, or engage in disreputable transactions, adds great weight to the opinions of Mr. Davis. The remedy, however, for the prevalent evil, is a very plain one, and is presented by him in unequivocal language: "The remedy consists in knowledge. Remove the mystery of spiritual: intercourse, and you remove the danger. No person of ordinary judgment, with will enough to draw a pail of water, or to walk a mile up hill, need complain that he can not fully overcome the influence of the Diakka. They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their inclinations with your own, and psychologize your nervous and muscular systems. If you yield in your moments of curiosity, or when morally weak, you can not escape legitimate punishment. If you walk one mile with your enemy, he will try to force you to go twain.

Boware of the first false step." Those who are engaged in following the advice of this Rochester medium, . will emerge from the ordeal through which they are passing, much richer in those experiences that sometime seem necessary for certain individuals, who, being too lazy to work at regular manual labor for a reasonable remuneration, and too imbecile in mind to attain eminence in the domain of science or philosophy, seek the assistance of spirits, expecting that they will supply the great desideratum or wish of their lives -wealth! The Diakkas always find such characters their most desirable victims, for "they delight themselves," Mr. Davis says, "in making magnificent promises to fortune seekers, who prompted by the evils of their selfishness interrogate mediums for private gain. Some of these amazing promises are accompanied with the most satisfactory evidences of spiritual intercourse."

Speaking of a medium who attempted to predict the markets in this city, and who signally failed, as might have been expected the Telephone at the Telephone at

ed, the Tribune at one time said:

"There are without doubt as many deals made on the ctrength of spiritual manifestations as on any other superstitions basis. Last fail, Exchange alley and the Tivoli were daily haunted by a quiet, inoffensive man of a very peculiar and eccentric apearance.

He vibrated between the curb and the "ticker" in the Tivoli. His foreseeing powers, it was evident, were frequently called into requisition. Quite a fumber of the curbatone operators were his clients, and for a while he was tolerably successful in his propostications. Luck favored him at the start, and his clients were happy. But it was only of short duration. His prophecies turned out vain delusions; his customers stuck unto the last,—that is, they played according to his advice until they joined the glorious company of the bankrupts. Then the medium found his occupation gone, and the places that once know him no wore for

Methodist Methods.

The Rev. T. B. Miller, of Philadelphia, was expelled from the Conference a few days ago, on being convicted of having an active interest in a bogus college, called the University of Philadelphia. His partner, the Rev. William Major, was suspended for one year.—Exchange.

The action of the Methodist Conference as above set forth was timely and just, and the only course compatible with honor to itself and safety to the public. Spiritualists have no Conference, Synod or Presbytery before which to cite ex-Rev. T. B. Taylor, "A. M." "M.D.," who belonged to the same gang, but nevertheless he can be spotted and his sinuous record borne in mind. On his first attempt to stand upon a Spiritualist restrum and instruct the people, let him be invited to take a back seat among the probationers until he has shown by his doeds that he has experienced a change of heart. Justice is the greatest charity.

Iliness of Dr. Spinney.

It is with the most profound sorrow that we inform our readers of the sudden and violent attack of insanity, which has come upon the worthy and efficient President of the Michigan State Association of Spiritualists and Liberalists. With a strong, perfect physique and temperate habits he was capable of enormous labor, and worked himself to the utmost limit of endurance. The late meeting at Battle Creek was fraught with issues of grave importance, and Dr. Spinney laboring with untiring zeal to harmonize the conflicting interests succeeded beyond all expectation; but alasi at what a cost. We saw much of him during the three days we spent at the meeting and never saw his unusually active mind so wrought-up; his intellectual and spiritual faculties were wondrously acute, and he was the admiration of all his friends, evidenced in his reelection as President by an overwhelming majority. Yet during our entire stay we were deeply impressed of the danger he was in and warned him repeatedly of his precarious condition; but for the seeming impossibility of being obeyed we should have interdicted further labor and ordered him home on Bunday the 28th ult.

Dr. Spinney has devoted himself unremittingly and most unselfishly to the work of uniting the Spiritualists and Materialists of Michigan in one organic working body. This effort brought together two autagonistic elements, agreeing only in a few negations and at eternal war upon all positive issues. The chaotic confusion and interminable friction arising from such a collision of minds is more than any sensitive spiritual nature can endure with impunity. Let us hope, however, that this stalwart champion of Spiritualism may conquer the disease which now beclouds his reason, and let us all earnestly invoke our spirit friends to aid in his early restoration. We know the earnest sympathies of every Spiritualist will go out to the noble woman who has so faithfully and efficiently aided her husband in his public labors, and who is called upon to bear the grievous burden which his assiduity and devotion to his profession and to Spiritualism has brought upon her and an interesting family of children. Let her be made aware of the deep, warm interest flowing from our hearts in her behalf and may she begiven strength to enable her to watch and care for her husband as only a loving, devoted wife can.

Roasted to Death by the Sun.

In the central portion of Africa the natives have adopted a method of punishing offenders, which for extreme cruelty far surpasses any system of torture practiced in any civilized country. Hanging is bad enough; death arising from solitary confinement must be worse, while a life-sentence to inhospitable Siberia, is only another plan of cruel punishment that sooner or later terminates one's existence as effectually as a rife shot would, and the sum total of the pains endured is a hundred

times greater.

The Al-Quadjia, of Africa, however, bring into requisition as an instrument of torture, the sun, from which according to a scientific writer, arises "all the mechanical power which comes from the combustion of fuel, and all the muscular force of the animal kingdom, each being but the transmutation of solar energy through the mediumship of plant life," making us, as he claims, "children of the sun." Notwithstanding that, it becomes under certain circumstances an instrument for the production of pain.

It appears from the London Telegraph that Dr. Schweinfurth, in a lecture which he recently delivered at the Berlin Geographical Society on the subject of his latest explorations in Central Africa, gave his bearers a thrilling account of the mode in which capital punishment is inflicted upon criminals by the Al-Quadjis, a small tributary offshoot of the great and powerful Diour people. The malefactor condemned to die is bound to a post in an open place where no trees afford a shade, and, is there slowly reasted to death by the natural heat of the sun's rays as they reach our earth in its equatorial regions. To protract his aufferings the ingenious Al-Quadjis cover their erring compatriot's head with fresh green leaves, which effectually shield his brain. No such protection is, however, accorded to his body, which gradually dries up, shrinks together, and ultimately becomes carbonized. One chance of salvation is open to the roasting man. If a cloud pass between the sun and his place of torment he is at once cast loose from his post and becomes the object of popular reverence, as a mighty magician in whose behalf the supernatural powers have deigned directly to intervens.

powers have deigned directly to intervene.

The pain arising from such a death must be terrible indeed, unless it be true that the action of the sun's rays have a stupefying effect upon the nervous system, rendering death therefrom as painless as that caused by freezing. The two extremes of cold and heat may be equally merciful. Let us hope that they are.

Dr. H. P. Fairfield will lecture for the spiritual societies in Marshfield and West Duxbury, Mass., April the 9th, 10th and Sunday the 11th. He writes to us as follows:

"Having labored in the east for a number of years in spreading Spiritualism. I am now ready to turn my face westward to units with those intellectual powers and forces which have been successful in separating the chaff from the wheat. In the West, too, I hope to renew some long cherished friendship with the truthful and faithful reformers, to shake the friendly hands of those who are inquiring and seeking after the truth. Come, friends of the West, let me

hear from you, if you would like again my mediumistic services, address me at Greenwich Village, Mass.

The Children's Progressive Lyceum,

The Children's Progressive Lycoums of New York and Brooklyn, lately paid a visit to Boston, and were finely entertained there by Lycoum No. 2. Mr. Colville favored them with an address at Parker Memorial Hall, on the subject: "The Trinity." the Brooklyn "Spiritual Culture," and the Beston "True Friendship." He urged his hearers engaged in the lyceum work to exhibit the benefits derivable from these useful institutions in their lives and heartsso that their examples should be guiding lights for others to follow. He would have officers, pupils and schools strive for excellence with a friendly rivalry-not that one or another might be thought more proficient or gifted in any particular branch of duty or achievement, but in loving desire that the organizations to which they were attached might derive immediate benefit from their labors, and that the lyceum cause generally might be also benefited by the harmonious development of its constitunte parts.

At the public reception at Amory Hall, addresses were delivered by George A. Bacon, Charles Dawbarn, Dr. Samuel Grover, Mr. Wetherbee and others. The children of the respective lyceums will long remember the pleasant scenes afforded by this visit and kindly reception.

Painful Pandering to (Christian) Prejudice.

"Abominable Gloster! Guard thy head, For I intend to have it 'ere long,"

-Hary YI.

Such was the "religion" of the Bishop of Winchester as portrayed by Shakespeare. Such his "religious" exclamation against his political foe when the bishop struggled for power over the person of Henry the VI. A sample of similar "religion" is furnished by a New York evangelical christian newspaper which boldly proclaims itself to be "the best family secular and religious newspaper." In an article last week commending the United States Senate for adjourning over "good" Friday it says:

"Infidelity and secularism may object, but we think the time will never come when the Senate will adjourn in honor of T. Paine or any of his admirers."

This mean and lowlived fling at the memory and friends of a dead patriof, who, next to Washington, did more for American independence than any other man, is only worthy of a money catching "religious" paper which in its columns joins church and state, as it does, also, in its politics.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. Corwin, the test medium, has visited Kirksville. Mo.

A. J. Fishback has been lecturing lately at Kirksville, Mo.

Next Sunday Bishop A. Beals speaks at Bouth Haven, Michigan.

E. G. Granville delivered an anniversary address at Joplin, Mo.

Dr. Samuel Watson lectured at Van Buren, Arkansas, April 10th.

Col. Eldridge and his estimable wife are at Galveston, Texas. Mrs. E. is an excellent slate writing medium.

Mr. P. E. Farnsworth, of New York, gives "The Result of a Previous Inspiration," on the second page of the Journal.

Bro. D. Noteman, of Wauseen, O., writes:
"The Spiritualists of Ottokee intend to organize Sunday April 11th. Bro. Tuttle will be there."

A Louisville paper recently gave a list of churches in that place, attaching a very low valuation. The amount ran up to more than \$2,000,000.

"Is It All a Smoke of Words?" such is the title of an article in another column which is deserving of being treasured in the hearts of our readers.

The two last Sundays of April, J. Frank Baxter will lecture at Vineland, N. J., the week evenings between being partially taken by Vineland and Scranton, Pa.

Our occasional contributor, Dr. N. B. Wolfe, having spent several weeks very enjoyably in Florida, has gone to Nussau, the capital of the Bahamas, for a brief stay. He will return to Cincinnati about the 15th.

It is said that Gov. Williams, of Indiana, exacts a pledge of total abstinence from each convict pardoned by him, and any violation of this pledge renders the pardoned person liable to arrest and confinement for the unexpired term of his sentence.

Victor Hugo contributes a superstitious example to the literature of "Thirteen at Table." His son died soon after attending a dinner party at which the fateful number sat down; and in '49 he gave a dinner party at which there were thirteen persons, and more than half of them, it is related, died before the close of the year.

Chicago has 218 churches, besides 20 mission chapels and 11 Adventists and Spiritualist societies. The Catholics have 24 of the churches, the Baptists 24, the Lutherans 24, the Methodists 19, the Psesbyterians 18, and the Episcopalisms, Congregationalists and Hebrews, 10 each.

John Morgan and wife, with their spirit personator, Laura, have withdrawn from the "materialization" business and gone to keeping a boarding house at Denver. This good friends who aided them in getting to Denver are reported to be disgusted because as they aver, the Morgans have never been willing to give test scances and by their refusal have given just cause for district.

is greeted with large audiences. The Theosophist says: The soul works by physical agents, and its power is limited by mechanism. The spirit works by will, and its powers are limited by physical law. The soul accumulates and remembers facts; the spirit sees'and knows all things."

Freethought is the name of a monthly journal devoted to I'sychology, Metaphysics, Spiritualism, etc., and published at Bydney, New South Wales. The first number contains an excellent likeness of the medium Dr. Slade, and its articles are varied and interesting. We hope it will meet with abundant success.

Dr. C. P. Sanford recently spoke at Oswego and near Neodesha, and is engaged at Fredonia, Eimdale, Cottonwood, Newton, Cottonwood Falls and Wellsville, Kansas, during April. He is well received. This visit will be the fourth at some of these places during the past four months. He reports the cause prospering. His permanent address is Minneapolls, Kansas,

A missionary tour around the world was some time ago undertaken by two members of the Society of Friends in England, Mr. Isaac Sharp and Mr. Langley Kitching, who have successfully completed their mission in Africa, and almost as fully in Madagascar, and the latter gentleman has just returned to England. Mr. Sharp proposes, after a short stay at Madagascar, to proceed to Australia, and thence return home by way of America.

Under the date of March 20th, the Portland Argus says:

"Yesterday the death of Henry R. Thaxter was announced. His mother died a few weeks ago, and before her decease stated that if she could only take her son with her she should be happy. Monday ofternoon young Thaxter and his father were sitting in their room, when a distinct rap was heard at the door. Henry opened it to admit the supposed visitor, when no one was found there. He remarked to his father that his mother was calling him, and Wednesday he was dead.

There is a spiritual conference at Republican Hall, 55 East Thirty-third street, New York, on Sunday afternoons from 2.80 to 5 P. M. Under the head "Come let us reason together," the members thereof send out the following printed on a card:

Opan, our platform; free as the air! Brother or Sister, commune with us there; Churches may cramp and coolles you no more, Ours is the Spirit that rests at the door; Fain would she enter, to preach and to pray, But, grimly exclusive, they drive her away:
With dow to the eye, and a weight at the heart,
The heavenly visitor, Truth, must depart,
Oh, Romanist, scarlet with mystical dyet
Oh, Presbyter, blue as the axure on high! Episcopus, valo of your churchly attire! Or, Methodist, fleelog from emiscat fire! Meet with us—your heart felt conviction declare; Who speaks from the heart does but wrestle in

prayer; And Ob, would you help human souls to aspire, Let Love, and not Bigoiry, kindle the fire.

Von Friedrich Muelfer, in his treatise on "Universal Ethnography," strongly maintains that the distinctions of the various human races are permanent, citing in support of his opinion the evidence afforded by the most ancient of the Egyptian monuments, where the negro is represented with all of those characteristic physical traits he possesses to-day, after the lapse of from 4.-000 to 5,000 years. All research has afforded no countenance whatever to the hypothesis that the negro and the European descended from the same parents. Yet those who hold that view, somehow or other based on misinterpreted revelation, invist with a curious logical confusion that the structural similarity of the modern domestic animals of Egypt and of their sucient progenitors proves irredistibly the invariability of species.

LICHT, MEHR LICHT (Light, more Light). is the significant title of a weekly paper de voted to Spiritualism and cognate subjects, printed in the German language—though in English letters-at Waltershäusen, near Gotha, and published at No. 41 Rue de Trevice, Paris. Editors: Chr. Reimers, of London, England, and C. Von Rappard, Paris. The German mind, we know, is philosophic and acute; and this periodical, devoted both to philosophy and phenomena, contains in each number several valuable papers, ably written, from scholarly thinkers; attention being paid to the more remarkable manifestations of psychic power in various parts of the world. We notice in the several numbers received, many quotations and references to A. J. Davis-who confessedly ranks high among German Spiritualists-including Hudson Tuttle's biographical sketch of Bro. Davis, as published in the JOURNAL. We wish the new venture much success.

The March number of the The Theosophist, conducted by Madame H. P. Blavatsky, Bombay, India, just came to hand. It has an interesting article on Zorosster by Sorabji Jamaspji Padahah, F. T. S. The writer claims "that Zorosster and Buddha stand without the slightest breath of slander sullying their fair fame. However modern thinkers may quarrel with their teachings, it has never been denied that they had a mission to accomplish-a great, a divine mission, which they accomplished remarksbly well. That they were great reformers, and appeared when their presence was most needed to counteract the vices of the respective climes and times in which they flourshed." The article is interesting throughout. C. C. Massey, F. T. S., gives his views in the same number on "True and False Personality." Other able writers present their thoughts, making this number particularly interesting to the student of oriental literature. Copies for sale at this office; price fifty cents.

Is It All a Smoke of Words?

BY C. W. COOK.

Week by week, month by month, and year by year, thousands of us are delighted by a perusal of the Jounnal. We deeply ponder over its thought-laden paragraphs; we sliently meditate on its noble suggestions; we de-lightfully drink in its beautiful words; and, with loorelsing zest, we learn the many facts which carnest workers in the fields of pature have called for our fastruction.

Do we stop here, content to feast ourselves, with no thought of our fellower. Are we, too, "mere hearers of the word?" Do we how down, and with our lips, worship the toil of others, or in our lives do we emulate the world's toilers? Do we clay the hand and ring the loud hurran of prhise at the noble achievements of others while our own field, humble though it be, is left a desert? In abort, are we doing for others, as well as read-

ing and hearing what others have done for us? These are grave questions, and upon their proper answer by the labor of each one of us, more than upon anything else, depends the beauty, the use, the power of that Spiritual tam which we all love. If the food we have eaten from the golden fields, and the water we have tasted from the living fountains of Spiritvalism are really nourishing a diviner humanity in us, it is apparent in our lives. It has been remarked: "The only way you can discover a Christian is by ascertaining whether or not he be a member of some church; his life don't distinguish him from other men." Is, this true of Spiritualists? Let us look around ourselves and within ourselves and see. Cortainly a philosophy based on the thehanging laws of cause and effect, a religion based on doing good to others instead of on a vicarious atonement, ought to result in much carnestloving and wise effort among its votories. Seeing that we so seen must drop all outward ap-pearances and outer a world where we shall be known as we are, with no veil to hide our imperfections and no "blood" to wash them from us, does it not behoove us to "be and not seem, to do and not dream?" as Lizzie Doten expresses it. Instead of making Spiritualism "a barren jumble of curlosities," lot us make it indeed the revealer of eternal life with all its boundless possibilities and weighty responsibilities.

As the family is the unit of government, so is the individual the unit of humanity. Every person, therefore, no matter how humble be his walk in life, who worships God by manifeating the love-principle, in wisdom, has become a tower of strength to humanity at large. I have read somewhere, that those parts of "Saint Peter's," at Rome, which are seen scarcely once in a century, are finished with as great care, lator, beauty and fidelity, as are the parts beheld daily by thousands. So let each individual of our race culture himself, and what a glorious temple of humanity, divine indeed, will be reared upon this earth. It is for Spiritualists to carry forward this work. We need not think it beccasary to go to New York, London and Paris, to mount the rostrum, or to away the press, the plow, the hammer, the spade and the spindle of toil have need of as much integrity, virtue and nobility of character as any of the other fields of human labor. In the valleys of humility oft bloom sweeter flowers than on the mountain tops of fame. The world had as much need of the poor carpenter and his wife as of Jesus, of the poor shoemaker and his wife as of Davis. It has a much need of you and I the humblest of today as the has of the and I, the humblest of to-day, as it has of the greatest. Let us then, guided by this sublime philosophy—this divine religion—whose soulclevating light has faintly beamed upon our inner vision, do what in our power lies to bring the republic of heaven upon (at least one little spot of) earth," and angels from the bending skies will be near to strengthen and aid us in our work.

I can not close this article better than by giving a few verses which were most unexpectedly impressed upon my mind a few year

AT YOUR PEET. Out in the world's great battle Por dation you need not neck,
'Mid its due, its din and its rattle,
Your voice can most carnestly speak.
By faithfully forming your fireside
In a circle of harmony aweet. And at morn, or at noon, or at eve tide

Culturing Cowers that grow at your feet. Oh! a home with its loved once all circling-In happinger round the dear hearth,
Where each little bee is a workling.
Is a paradiae sweet, upon carth.
Then collure the flowers in your paliway,
Nor seek in far countries to roam.

But culture them! culture them alway! Those blossoms that but at your home. Then, when the death angel shall call you

To a world that is fairer than ible.

No chain to the earth shall enthrall you.

Entyou'll efair to the regions of biles.

Leaving farth something purer and better.

Because. In hamility sweet.

You your fellows helped to unfetter.

Meeting duties that lie at your feet. Ottawa, Ill., Feb. 29, 1880.

Report of Anniversary Meeting.

To the Editor of the Religio-Philosophical Journal:

According to previous arrangement, the Thirty second Anniversary of Modern Spirit ualism was celebrated in our little town by perfecting an organization, named the Ottokee Association of Spiritualists. Much care had been taken to draft declarations of principles and resolutions by which to be governed, which were well received and unanimously adopted, a copy of which will be sent to you for publication. The election of officers and a plan of work for the ensuing year was dispused of, and arrangements completed for the coming visit, April 11th, of Brother and Sister

Beautiful singing, which always creates harmony; a poem read—title, "The good Time Now," by Lizzie Doten; an essay written and read by the writer of this, giving details of the birth, growth and beauties of Spiritualism (acopy of which was voted should be sent to you for publication); reading by O. B. Verity; from the pen of Emms Hardinge-Britten; also short speeches of interest, were among the notable events of the evening. MRA. ANN SHADLE.

Ottokee, Ohio.

Business Fotices.

Mas. D. Jonnerou, Artist, 165 Ferwell Ave., Milwankes, Wis. Weier Color Portralis aspecialty.

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A Canat Discovent or a Canat Man .- This, primarily, is what Warder's Safe Nervine is. The great man is one of the most famous living phy-sicians. He found a harmless remedy for all kinds of pale, others improved it, and the Sual result is, the Safe Norvine now manufactured only by if.

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success. Bold overywhere. JOHN E. Pinken, Sec'y World's Dispensary Medical Association, Buffalo, N. Y.:

Medical Association, building, N. 1.1.

Bear Sir.—Yours saking at to reputation of
"Gift Edge Butter Maker" resolved. We have never
kept it until lately. Have sold one case (3 doz.
boxes) and it has given the best of satisfaction.
Yours respectfully, T. 1. BUNTING.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two deliars, post office order on Chicago, III., and we will-mail the book and photo at once. Direct to us, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

Dr. D. P. Kayber, the oldest Medical Beer now in the field, can be consulted daily for Clairyoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchant's Building, N. W. cor. La Balle and Washington Sta, Chicago, Exami-nations made in person or by a lock of the patient's bair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

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Brooklyn (N.Y.) Spiritual Praternity, Fraternity Hall, Cor. Fulton St. and Gallatin

These meetings are held every Friday evening, at half-past seven. The themes selected thus far are as follows:

April 9th Evolutions in Religious and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

April 10th.—An Experience Meeting. April 23th .- "The Religions of the East." Mrs. Imogen C. Fales. April 30th.-Giles B. Stebbins, of Detroit,

Mich. May 7th.—Col. Wm. Hemstreet. May 14th .- 'Mediumship and Mediums.' Henry Kiddle.

S. B. Nichols, President.

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A Sidritualist's and medium's meeting will be held by Dr. Wm. Wignin. Sandaya, at S. r., at 566 West Madlaon street. There will be trance speaking, tests.

Ohio Spiritual Meeting.

There will be a spiritual meeting to the M. E. Charch, in Ordere, Folion Co., Ohio, Standay April 12th. Speakers Series and Emma Tuttle. Speaking at 1070 orders, A. K. and at 20 block F. M. All are corolarly invited to esteed. ALLEN SHADLE.

Wisconsin Spiritual Conference.

The Morthern Waccourin Spiritual Conference will held a three days' manufacts Spiritual Hall, Outine, April 2011. 170. and "like 1800. It was who has given too pathile sents of appril commitments Dum may other living the public sents of appril commitments from many other living the Charles, is entered as abstitute. He will Crucod of his manufact on Stunday crumping and one Canaday P, a so a object, its which he will give inducents in people a livin, courries opicil present and many other languages of his property in the course opicil present and many of the interest of the course opicil present and present the particular. Administrative to senter 5 mans. Other specifies by investigated, and a particular of the language of the course of the course of the course of the life of the course of the course of the life of the course of the course of the life of the

CORA R. PHILLIPS. Sec.

Omre, March 14th, 1885.

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The Chart of Henick A beautiful chart with indicate, religion and litering, over a part in ag. From 16 conte "It counts to be supported in every defilling and and years in the law, and made the tropic of Asia; sensors, in rules are familiar as bounded, words,"—A. F. Familia

Being an annear to Dr. Rooms-degard, the implette theory i simplet, its. From Section of the implette S. T. These being the East Section of the Indian Sec

Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

For the Religio Philosophical Journal. "Visions of Boyhood's Home."

DT J. O. J.

The besy ray of the autumn morn, Lays actily on field and wood, As I pause amongst the sipenesscore, Where once my birth-piace stood.

Scant vestige remains of the homestead; Save mould where the corn roots feed, And the sabes from off its bearthstone, Give strength to the ranking weed.

The beautiful Indian aummer Pressges the dying year; And scothingly comes every murmur, That falls on the listening car.

A filling time for the visions, That open to inward sight.
As I nestle beside the corn shock, And close my eyes to their light. I see the house and all thiogs near.

That greeted my childish eye; When the home of father and mother, Seemed like a castle high. But wherefore recks it to name them? Recalling each feature true?
We will only watch them in passing,
And paint but a favored few,

See the field below the garden, Now laid wife an Iron band; That curves through the beautiful valley, Departing on either hand.

For the valley of old Hockessin, Once so peaceful and still,
Now rings to the neigh of the tren horse,
As he pants up the graded hill.

The "horse-block" beside the gate-way, Capped with the broad fiat stone, Where fathers and mothers, together, Mounted in times long gone.

Carriage, nor "glg," nor "chair" they knew, Uld home! In the earlier day:
With saddle and pillion, behold they mount
And ride on their quiet way.

That horse block where grandmother alood, (Peacefulness firm to avow:)
On the eve of Brandywlad's battle,
And preached to the soldiers of "Howe."

The fire that burned on the "andirons," In the room so coay and bright, At bed-time covered with ashes; Uncovered at morning light.

Scant matches were then to enkindle, Each "mansion's twickling star;"
If the embers died out in the sahes, Fresh coals must be carried from far.

Bee the clock beside the book-case, Where ranged the volumes of Penn, Fox and Barciay and Pennington,— Read and reverenced then.

The clock, so solemnly dropping
The moments, steady yet fast,
Through the vanishing voli of the precent, Into the limitless past.

The good old clock, ever standing Upright and plain and tall,
Like the Jackson's of old, as the' naver,
They knew "of old Adam the fall." On cornering disks there was wellien,

Thus chidleg us all to be doing.
The duty becoming the day.

Ah! here is the old bern coming, With many a crib and stall; Haymows and kons-nests for seeking, With merry laugh and call.

The time, too, has come to "go bare-foot" With lightsome feet so gav: Nimbly to skip in the sunshine,

On Fowery carpets of May. Oh! song of birds and shimmer of sun: How giad to the boyish heart: The throbbing lifels warm in his volum As the bounding pulses start.

He runs to the flowing fountain, And quase a drink 'to good?"—
The fountain that comes from the bill-side, Through condult pipes of wood.

Oh! yander's the dear old prchard!-In the outward no vestige appears; But I see its snowy bloom of May, As o'ret in the distant years.

I see it sgain with its golden fruit, In the autumn's bazyair; With hag over shoulder I mount its boughs,

To gather the apples fair. The remnants left, for elder I shake: For Cider! O there is the press /

The gles of the cider-making, Each farmer's boy can guess. The grosp of the old "nuts! crunching :-The glant screws and beam :Ah! It was fun the "pumies" to squeeze,
And gather the flowing stream

What child is not lond of sweet cider? Such one the old limes never saw: amid wasps and bees at the "hung hole"

They sucked the rich jules through a straw. .

The visious despen:- Ab! where are they That trod o'er thy threshold atone, in thy paintest days, as I see them now, In the passing shadows shown?

The fathers and mothers,—yes every and all The worthies that came to thy shrine? They all have gone on, in their endless way. In accordance with will Diving.

From weakness and dimness to clearer life They passed the gate of the tomb: Flants seeded on earth—in the gardens of light They grow-to perennial bloom.

They live and progress in that boundless world The unopened eye never saw!
They resp their joy and gather their strength,
In the sunshine of Love and of Law!

th! mother confirm us, if true indeed,
As thy spirit voice hath said:
"A beautiful home is preparing for thee,"
In that world of the risen "dead." that thou loogest "to walk me away from scenes

So beset with trouble and care."
To live and reet in that "Bommer-land"
God made so enchantingly fair.

"Il most there, my mother! thy joyous guest,
When the fullaces of time shall come!

By "waters still" and "in pastures green"
We will seek for that "beautiful home."

feel mother, but well thou rememberest now, That "rest" is for gathering still. The strength to lote with the angel bands Who are working the infinite will.

f a ray of the Infinite shines in our hearts,
"As sparkles the sunlight in drops of dew,"
fod long will we joy in a singgard reat;
But seek that Infinite will to do.

The visions of thee are fading, old home! In the mists of two hundred years, With the happy thoughts of by-gone times, We must mingle ope farewell tears.

If true, then, as wise ones tell us, That "nothing we love shall die;".
I'll see thee smaln, my boyhood's home,
In some valley beyond the sky;

With thy crebard and sparkling fountain, Thy grass forever green; Thy waving grain and cornfields, Beneath more golden sheen.

Adjou then! home of my "Forbears ?" The visions have passed from view;
Till a greeting again is permitted
In lands of the leal and true.

Brooklyn (N. Y.) Spiritual Fraternity.

AMBIVORMANT MERCIARS IN REPUBLICAN HALL, SATURDAY EVENING, MARCH 27TH.

The heavens were opened and the rain descended and covered the whole earth, might be truly said to day. All day long it poured down con-tinuously, and as night came on it seemed to ininitially, and as hight came on it seemed to increase in force and volume, and the prospect for even a fair attendance upon our anniversary exercises, seemed very dubious. The ladies of our Floral Committee, Mrs. W. H. Hymes, Mrs. B. B. Nichola and Miss Kate Manning, were at the hall during the afternoon, decorating the platform with hanners and flags, and the floral contributions were very fice, artistically covering the platform with their beauty and fragrance. Republican Hall is centrally located, and will hold double the Hall is centrally located, and will hold double the number of people of any other hall used for spiritual meetings in Brooklyn. This large hall was nearly filled with earnest men and women, many of them representative of the test thought and culture in Brooklyn. On our plaiform were Henry Kiddle, Dr. J. M. Peebles (the spiritual pilgrim), Mrs. Hope Whipple, Prof. J. R. Buchanan, Charles Partridge and J. V. Kansfeld, and among the audience were Col. Eston. of Kansas; Mr. and Mrs. John Young, Mr. and Mrs. Dr. Lince, W. R. Tice, Judge Goode, Mrs. Jenote H. Foster, Mr. Keeler (the editor of Celestial City), and many others.

Mrs. Jennis H. Foster, Mr. Keeler (the colley of Celestial City), and many others.

The singing for the evening was under the charge of Descen D. M. Cole, whose daughter presided at the organ very acceptably. The President of the Fraternity, Mr. S. B. Nichole, made a very brief opening address as follows:

"We have assembled here to-night in our as-

sociate capacity to commemorate one of the most important events in human history—the establishment of communication between two worlds—the world of spirit and the world of matter. It is not necessary for me to speak in detail of the mysterious rappings which took place in the humble home of David Fox, at Hydesville, near Rochester, during the winter of 1847 and 1848. Spiritualists and those of you who are familiar with the narrier phenomens, are aware that the extitement was very great, and the news spread from the little hamlet to town and city, and the annoyance to the family was very great. On the evening of March 31st, 1848, the two youngest children, Hale and Margaret, in whose from the sounds occurred. were sent early to bed sud enjoined by their mother "To lie still and keep quiet." The chil-dren had hardly got into bed before the disturb-spaces began with more than usual loudness, and their father and mother had come into the room to see if they could not exercise the invisible terment-ors that had disturbed this christian home, for the family were consistent members of the Methodist church. At length, Kate, the youngest child, who, in her gul'cless innecence, had become familiar with the invistible knocking, until she was more amused than alarmed at its pressure, merrily anapped her flugers and called out, "Hore, Mr. Spittfoot, do as I do." The effect was instantancous; the invisible responded by imitating the number of her movements. She then made a giv-cu number of motions with her finger, and her -astopishment and childish collight was redoubled to find that it could see as well as hear.

"To how many millions of homes in the last thirty two years have these tlay raps been heard, from this simple beginning, and succeeded by overy phase of phenomens, even to the full-form materialization of the spirit? In every land, among all people, have those rappliess been heard, and every attempt to explain them on any other hypothesis than what they always and under all circumstances claim to be, the work of intelligent, conscious beings who have passed on to another life, has utterly failed. No may or woman who has fairly examined the phonomena of modern Spiritnation; but has been forced to admit their genu-increas, and that do other theory can explain their varied and multiplied manifestations, and the old question that has come to us from all the past ages. "If a man die, shall be live again?" is answered in the affirmative by the millions of loving messages that come to us from the land of the immortals. How many a mother's heart has went for joy and sont up its prayers and thank offerings to the dear All Father for this blessing.

"The greatest of all the many blessings that have marked the new dispensation, has been that of removing the fear of death; and the old ideas of death as a grim archer, have vanished before the new revelation, and we now know that the change from the visible to the unseen and eternal world, can only be a blessing; for God, our heavenly Father, your Father and mine to the economy of nature, has wisely ordered that it should be, and in the country that the country that the country that the country that we are our own loved to the same armount of the father. ones are summoned to the Spirit-world, we will rejoice—not mourn—that they have passed to a life continued and a love immerial.

Spiritualism in the last thirty years has very

Spiritualism in the last thirty years has very much modified current theology, and to-day we hear much less of the old cry of the creedist. "Bellays or be damned," for our faith teaches and insists that a mare belief in any person, dogma or creed can not save or damn any one. Our faith insists upon a personal responsibility and a personal accountability, and that every man or woman who would be saved from ignorance and a sinful life, must work and their own salvation, and ful life, must work out their own salvation, and that living a noble, pure life is the best service we can give to humanity and to God.

"The philosophy of Spiritualism has, perhaps, received more general acceptance among cultured and religious people than have the phenomena. Rev. Henry Ward Breecher, in a recent sermon, said that he believed in the philosophy of Spirit-uslism, but when his old father came to him through a medium and told him that he must be thore careful of his own personal health, he doubted lif he were present. Would not this be the most natural admonition for a loving father to give a son whose public life and teachings had awayed and molded so many people?

"The Apoetle Paul said: "If Christ be not risen,

then is our prosoning valu." Throughout all of the christian churches—Greek, Roman Catholic and Protestant—the Easter balls will ring out their glad anthems to morrow. "For Christ our Lord is risen to day," will be the spirit of their songs. In the same spirit we send out our thank offerings—not that Jesus alone is risen, but millions of loved ones not dead are here between

ilons of loved ones, not dead, are here with us, in-visible to mortal sight, but still with us in spirit. "Spiritualism has passed from infancy to sturdy, manhood, and it be hooves all of us who are willing to be known as such to make its trachings practi-cal in the life that now is. \We claim that it is the grandest unilosophy evolved from all the ages, and that its truths are to become generally accepted by the world. If we are faithful to this great trust placed in our keeping, the angelic world will sustain, purify and bless us now and

Sycrmore."

Henry Kiddle said in substance as follows:

"When we consider the universality of spirits
communication, when we consider that spirits have always communicated with morials, it would seem to be difficult to fix the date of the com-mencement of the great movement. Thirty two years ago the spilits announced themselves by rappings, but that was nothing new. Why, then, do we celebrate the advent of modern Spiritualism? We celebrate as the birthday of modern ism? We celebrate as the birthday of modeon spiritualism, March Slet, because of the discovery on that day of the month, 1848, that the rappings were not simply physical phenomenon, but an intelligent communication. We are not convinced not only that there is another world with living beings in it, but that we can, under proper conditions, communicate with them. This spoch, the epoch of the communement of this great movement, will be one of the greatest spochs of the world. It is singular at this time that christians should be communementally this communement of what has since been called christianity. The Jawa are also celebrating the Passover to day, and it is

now that the sun comes above the equator, arising to us above the great circle and oringing to us fruit and flowers. There is significance in this which affords food for contemplation. I don't suppose that suppody fully resilizes what flyicity unliam is. We are on the dawn that is to be succeeded by the risen sun. We shall see a new dispensation, for whenever med have been ready to receive the light, it has always come to them. The phenomena of Spiritualism are continuous; it his been exploded every year—killed by very wise people, but it is a very lively corpse. But we have not encountered much opposition or trial yet. The not encountered much opposition or trial yet. The opposition has not been developed. When it is, then will be the time for markyrs to the truth, for no now dispensation has over been received with-

"The indirect influence of Spiritualism has been yast; it has been the churches. I have no doubt that the converts to Spiritualism has year largely exceed in number prosious years. I believe it is admitted that nothing but carnest inquiry is the forerunner of conversion. We must have the same standard that our brothers of the christian churches have. We can have no higher standard than the Nazarene had. We can not rise above it in its simplicity and absolute truth-fulness. We may expand it, but we can not rise above it. Many of the converts to Spiritualism have become too iconoclasic. The old and the new are bound together. We must not regret the whole past because we have something new in the present. Let us blad with the new what is good in the old. I see already a movement in that direction, but the udifice has yet got to be built, and we have got to judiciously select our materials to exact the great tension. als to erect the great coming spiritual temple." Applause,)

Delay and Roain Howard, twin sisters, the children of Mr. Howard, and members of the Children's Progressive Lyceum, then sang "The Child's Wish," and were loudly app'auded.
Dr. J. M. Pcobles, the spiritual pilgrim, received

a very hearty greeting from our Fraternity and from the large audionce who listened to his brief address. He said in substance: "This celebrating the auniversary of modern

Epiritualism, is truly a momentous occasion, and I am reminded of what-Luther said: "Peace, if possible, but the truth at all hazard." Philosophpossible, but the truth at all hazard." Philosophically speaking, no truth is new, though our conception of it may be. That there is communication with the other world, is nothing new. Zorosster told the king of Persia that he communicated with the other world. The spostles were mediums, and Wesley had spiritual communications in his house, but thirty-two years ago the spiritual manifestations came to stay.

"I was a clargement thirty-two years ago, but I

"I was a clergyman thirly two years ago, but I know no outer. We prayed to God to overlhrow this last device of the evil one, but the work went right on, and I see here in the audience to night a lady who at that time was a clairroyant and a me-dium. The spirits said that it should progress till man shall know that he is immortal. I nave been all eyer the world twice—around the world in the last seven years, and every where I have found mediums and controls; in Australia. New Zealand, India, Hindoostan, and Cape Town, Africa. All the combined powers of darkness can not stop us. We have a positive proof that we live beyond the grave. We have more than faith, more than hope; we have positive knowledge. We have proof at Mr. Haten's house in Astoria. I saw last

week filteen spirite clothed in white; the spirit daughter clasped in the father's arms, a sight robbing death of its terrors and presenting us an Inducement to live houses, pure and Ohristlike. I am raised above the world as I hear the loving voices of those who have preceded us. Let us live up to our principles, and others will see them and embrace them."

and embrace them."

Professor J. R. Buchanan was the next speaker. He said: "We are commamorating not the dawn, but the renewal of fightitualism. The dark ages were the period of the rule of the christian church which struck out knowledge. It was the period of spiritual death, of despoiling; a christianity that was an apoetacy from the christianity of Jesus. The religion of Jesus was the religion of universal communication, but despoile popes and priests drove out the spiritual element. We reach out our hands above the Church to rise the out our hands above the Church to class the hands of Socrates and Piato. It was the truth of the oracles that compelled the Romans to believe, and there were critical and skeptical men as now.
It is strictly natural and orderly that the Spiritworld should keep itself in communication with
us, and that communication was shot out only
temporarily by the dark ages. It was an eclipse of Spiritualism by political priesteraft. In restoring our spiritual faith we simply come out of the clouds that settled over our rade. We are bringing about the universal sympathy of souls and faiths, the time of the common raligion of spirituality. ual communion and divine inspiration," (Pro-longed applause.)

Charles Partildge was introduced to the audiauco as a battle scarred veteran, who visited the Fox family at Hydesville, and was converted, and his influence first brought the Fox children to New York City. He said that at one time he was determined not to believe in Epiritualism, but in apite of his opposition he had to yield. He never had belonged to a church, but had always attended one and he did not think it policy for Epirit-gallets to withdraw from the churches. There is the place for us to work. Don't fall to come here, but go into the churches, too. We can do a great good by keeping up our associations. The nifer-ence between the church and modern Spiritual-ism is this: The former says, "Have faith," and the latter says, "Have knowledge." We believe that the spiritual will benealt us, and we must bring the spiritual industries down among us.

(Applause.) Mrs. Hope Whipple said: "I miss here to night the enthusiasm that should characterize the mosting, calobrating as we do this great event in human history. I differ with Bro. Kiddle as to the martyrdom that is to come to us who accept Bpirliualism as a truth. I believe the world is accepting its grand truths. The times demand a grand universality of thought and purpose, and finist-ualism and the spiritual influences from the in-visible world, are to mould and lift humanity a step higher.

The Howard sisters sang one of their spiritual rings, and Dr. J. Y. Mansfield occupied the platform, giving tests of spirit presence. He sees the spirits and fells their names, many of which were given in full, some to entire strangers to him, and who stated in the audience that Dr. M. could have ho-means of knowing any of the facts. Among those who testified as to the fact, were Dr. Buch-snan, Dr. Peebles, Charles Partridge, S. B. Nichols, Henry KNdle, Wm. R. Tice, Dr. Olmstead and

Prof. F. H. Backus by special request, sang pathos and power, and received a prolonged ova-tion at its conclusion. The developy was sung by the large addience standing, and Bro; J. M. Probles pronounced the benediction, and this closed one of the most important and successful bleetings, considering the unfavorable condition of the weather, over held in Brocklyn, both as to the moral, apiritual and religious character of the audience, as well as the transcendent power and alequence of the speakers who kept the large audience for three hours in rapt altention.

The on lock for our Fraternity and the great cause so dear to us all, is fraught the coming year with great usefulner, and sativity, and we begin souther year of active, carnest labor, with great hopes. May all who are in our bousehold of faith he will dear and distingtions. hopes. May his way no me in our love.

be guided by wisdom and divine love.

B. B. Niczons.

Brooklyn, N. T. March 97th, 1880.

Thomas C. Armstrong, Som., writes as fallows from Ealt Lake City, Utah: A spirit of inquiry is manifesting itself here and we are anticipating a treat next mouth in the person of that celebrated medium, Mrs. Emms Herdingo Britten, who purposes stopping here on her way East. Mr. Slade istely paid us a visit, and myself and others had the pressure of an interview with him and had the pressure of an interview with him, and obtained convincing evidence of the confinued ex-Istence of our loved ones and friends who had passed to the great beyond. Mr. Banks McKenzie, the Emperance Scrocate, has lately been here and as the result, we have o figurishing Temperance Reform Club in which all sects and pacties are banded together to break down the drinking habits and customs of society.

The Burgero Princeprison. Journal, of Chicago, is the best paper we know of devoted to the spiritual philosophy and kindred topics. It is and, fearless, and a terrible for to trickery and trickstors.—The Industrial Ere, South Bend, Ind.

Premonitions.

BY HERRY MOON.

To the Editor of the Religio-Philosophical Journal; Although the splitted manifestations are esta (by some) to be produced by legardomain or some occult cause, I will give a sketch of my experience. When about twelve years of age, I received a vision of an accident which occurred to a dear uncle, by a severe fall, which resulted in his death. I received the vision six hours previous to its occurrence. beholding four persons coming towards my father's house carrying some one upon a sheet or blanket. I heard his groans as they were approaching me, which affected me so that I awoke from my alumbers. This was between twelvo and one o'clock in the morning. I then went to size and beheld the same scene again, precisely as before. 'The accident transpired at daylight the same morning. As soon as I received intelligence concerning the accident, I opened the gate inading into the street and beheld them coming just procisely as I saw them in the vision.

Once, when nearly thirty miles away, I dreamed that my wife was dangerously sick; the dream made such a strong impression upon my mind that I could not sleep, and as soon as daylight appeared I prepared to start for home. In the dream I beheld a woman with whom I was acquainted, standing before the bed, having a bowl of water in one nand and a fan in the other. She would throw water into her face and then proceed to fan her, to keep her from falcileg. When I serived at home, just as I entered the house, I beheld the same person whom I saw in my dream, in the act of sprinkling water into the face of my wife, and then proceeded to fan her, just precisely as I behald in the dream.

bold in the dream.

Once while traveling upon the Mississippi river aboard the steamer Galens, Captain Lawton commanding, about three o'clock in the afternoon while standing near the bow of the boat, I felt rome one lay his hand upon my shoulder. I turned to see what was wanted, but I saw no one near me. Now, as this was repeated a number of near me. Now as this was repeated a number of times, I concluded to leave the boat at the next landing, and when she stopped at Wabashaw, Minnesota, I did so. Then, as my mind felt relieved, I was meditating upon the act, and made up my mind to go aboard again, as I had paid my passage some forty miles further up the river, to Redwing. As I attempted to go aboard again I felt the impression and waveley. I then conclude testwing. As I attempted to go aboard again I felt the impression and warning. I then concluded to remain at Wabashaw, being satisfied there was something wrong. In the meroing, while atanding at the wharf, the steamer Itaska landed and gave the intelligence of the burning of the Galena. She never landed again after I left her. Now, as I could not swim, I must have perished either by fire or water. There were many who lost their lives by drowning and by bemany who lost their lives by drowning and by being burned. Bome have asked me the question,
"Why were not others warned as well as you?"
The only answer I give is, "I came near not giving
heed to the premonition and who would have
known of the warning given me to leave the
boat?" I must have perished had I remained on

boat?" I must have perished had I somained on board.

While living in the County of Lacrosse, Wisconsin, I had three head of horses atolen. Though searching for them diligently and sending handbills in various directions, and being assisted by various persons all our search proved a failure, so far as finding them was concerned. Now, after giving up all hope of ever seeing them again, my dear sister who had been in the Spirit-world some four years, came to me while I was entranced, and gave me information which resulted in the reagave me information which resulted in the restoration of my property.

Now, I had not the least expectation of aid from

such a source. Bhe came and spoke to me, and told me that I must sak God for aid. Her presence nearly overcame me with feelings of gratitude. I obeyed the heavenly mandate. Then in a vision I beheld my horses and the thief riding the same one he was on when captured. I followed them in vision one hundred miles from where they were stolen, and saw the school house in which the thief received his preliminary trial. The house appeared to be filled with people, and in the south-west corner of the room I beheld two justices altting with writing material upon the table before them, ready for action in irring the case. The above subsequently proved true, or was failfilled to the letter.

The first spirit manifestations which I over witnessed, came to me about two years after they commenced with the Yox Ismily, by gentle raps upon the table and by finding my little daughter in a mesmeric aleep. She, though only eight years of age, at once began to write a pisin and intelligible hand, and also describe apirits and intelligible hand, and also describe apirits and intelligible hand, and also describe apirits and give general satisfaction to investigators of the ing to write. Not only were the above manifesta-tions given through her organism, but abo would also lay her little hands upon myself and others when suffering from sickness and pain, and we would instantly be relieved. For many years the dear angels have come to my aid white suffering pain and have heated me. All the above blessings came to us uncalled for, before we know any thing in regard to apirit circles.

As I had been a member of the clore communion Baptist Church for many rears, and navar-heard any thing taught in regard to these heaven-born blessings, you may well imagine my surprise in receiving this heavenly boon. While in the church I never received the shadow of any evideuce in relation to the truth of immortality, con-sequently in my spiritual need, it was as comfort. ing to me as an oasie would be to a weary and thesty travaler upon a sandy desert. Ohl my brothers and sisters! I have but one thing to regret in regard to these divine blessings which so many have received from God and the loving angels, and that we have not appreciated as we should. They are to me the pearl of great price. Goi and angels forbid that I should ever be schamed of these heavenly blessings, since it has been mathematically demonstrated that there is no death, but that life exists forever. I feel to thank tied and my deer earthly progenitors for my existence. Yes, I know they still live, and because they live I know I shall live also. I have beheld my dear mother in my vision and clasped her in my arms. So will you, dear parents, who have jaid the buds of promise in the cold and silent tomb, you will meet again. Husbands and wives who have lived loving and harmonions lives while on earth, will there be reunited to part no more. There are parlings, however, on earth more cruel than death, and that caused by the want of love and true harmony.

Rumbugged Legislators.

To the Editor of the Religio-Philosophical Journal:

Every representative of State Legislatives who voted for the "Doctors' Lew," has the most egregiously, humburged, and made it willing tool of selfish physicians whose district they represent. There is not a physician, regular or irregular, in existence, who knows how or what will cure the most simple disease when affecting different individuals. I am aware that this is a bold assertion, but I held myself always in readiness to make good the charge, hence the administration of so called remedial agents of whatever

intrains of so called remedial agents of whatever name or nature, are wholly experimental. Medicine is not, nor never can be reduced to a science, as long as no two individuals are constituted alike in every respect. And why grant a monopoly? Prillians sent to our legislatures for the repeal of this unjust and odious law, will have but little or no select while they remain the dupes of their family doctors. The only way to correct the evil, is not to vote for any man in future for representative unless he plodges himself to vote for its re-peal. In this connection I will relate an incident which occurred upwards of thirty years ago in Massachusetts. The eclectic physicians had ap-piled year after year for a charier for a medical plied year after year for a charter for a medical college without success. Finally, the friends of the enterprise resolved tot to vote for any man far representative unless he pledged himself to vote for the charter. Being liberal as now, in my views, and residing and practicing medicine in a small town where both political parties were pretty evenly divided, I attended the caucuses of both parties, and informed its leaders, if they did not prob up candidates in favor of the charter I would oppose them at the polls; but both parties ignored my wishes. On the morning of the election I put up a candidate of my own relection and obtained tut dix votes on the first ballot, as most politicisms were pledged to vote for their own naminations. These elx votes were sufficient to defeat the other candidates. The second ballot, my candidate gained twelve or sixteen votes and

continued to gain until elected by thirty majority By this concerted action by even a minority, the college was duly chartered at the meeting of the next legislature. If the friends of freedom will but lay saids their political preferences for the films being, there is enough in most every place to control an election and to send men, and not took to our legislatures.

DANIEL WRITE, M. D.

St. Louis, Mo.

"Relling Stone" Replies to his Critics.

To the Editor of the Helino-Philosophical Journal; In recent issues I have not overlooked the com-nunications from Ba'l Lake City, characterizing the statement made in my letter in Issue of Feb. 28th last, as "felse trash," and volunteering the information that the writer hereof is "the verita-ble Mr. Verdant Green," and was imposed upon the a Microsca agent?" atc.

ble Mr. Verdant Green," and was imposed upon by a "Mormon agent," etc.

Allow me to say briefly in reply that "Rolling flione" is not a Mormon in practice, baving but one wife, nor in belief, having no desire for the lave of but one woman in all the earth, nor has be even while traveling, and if one may justly be called "green" who looks upon things as they exist, and not in the light of interest or prejudice, and confines his statements to facts glasned from observation and intercourse with persons of experience; intelligence and probity, I shall not object to the cognomen. It must be remembered that the offending letter expressly states the source of information to have been "citizens of fall Lake City" and "Gentiles," and I here assert that were the names of those informates to be given, Mr. Armstrong would think more than once hefore he Armstrong would think more than once before he would characterize their statements as falsehoods

Armstrong would think more than once before he would characterize their statements as falsehoods and 'Observer' would congratulate himself upon his foresight in concessing his identity.

One gentleman stated that his taxes; were 'trificing compared with those levied in other cities in this country of similar size and improvement, and unhesitalingly gave it as his opinion that fialt Lake City was one of the best governed cities in the world, and was almost invariably given a wide borth by loose and desperate characters.

This gentleman is one of the oldest and shrewdest of Utah's Gentile citizens, residing in Salt Lake City, and has brought up his family there, and whose business interests are more extensive than most, and equalled by few in that territory, consequently beyond the necessity of acting as a "Mormon agent."

The traveling party were not friends socially in Salt Lake City, but well known to each other, and unanimously agreed that in the management of the municipal government the Mormons were eminently just toward the Gentiles. Suppose the majority was reversed; could we in the light of our experience expect such a statement from the Mormons. our experience expect such a statement from the Mormonat

Mormonar
The latter portion of the letter complained of, inlimated a rigorous government of its members by the rulers of the Mormon church, but neither Armstrong nor "Observer" have dared to deny any of the statements in detail, nor offered any

any of the statements in detail, nor offered any ordenee to controvert our positive assertions. It is not improbable that there are two eldes to the question—ladeed it would be wonderful in view of the many indignities which the Mormons have suffered at the hands of the petty officials of the United States government, if there had not been more or less attempts at retails ion, but the weight of evidence divested of all interest and projudice, seems to be in favor of the Mormons being generally, a fauatically religious, meek, just, pros-perous and charitable people when left unletruded upon, but capable of showing resentment, and like all mortals when aroused, have undoubledly carried things to extremes at times, making them-seives yery much disliked by persons who have forced themselves into society where by the maority they are not wanted.

It is seldom that such results fall to follow such acts by any persons in any place, therefore it is just possible that if those who so loudly concemn just possible that if those who so loudly conferm the Mormons were to read the novel by Charles Reade, "Put Yourself in his Piace," and act upon the moral so plainly Grawn from it, there would be again biterness of feeling between Gantiles and Mormons in Utah, and the time he rapidly hastened when the practice of polygamy would be abandoned in courtery to the opinions of the minority in Utah and of the residents of other territories and the States. When Spiritualists come to every and the States. When Spiritualists come to exercise more charity toward their fellow mortals, they will receive a better recognition among thinklag people who are now violently opposed to what they have little if any knowledge about.

ROLLING STONE. San Francisco, Cal.

Spiritualiam-What

"God give me years enough to attend one Spiritualist convention or camp meeting where, 'wo-man's rights, 'Indian rights,' Chinese migration, greenback currency, 'social freedom' 'Uupid's Yokes and Bennetism,' are not dragged in and persistently paraded tefore the public, as a part, if not the size gue non, of Spiritualism." Dr. J. M. Peobles in the Journal of Nov. 22d, 187D.

Subjects advartised for discussion at the Spiritualist and Liberalist Meeting in Detroit, November 28d, 187D.

vember 23d, 1879.: "The Relation of the State to Sunday and Sumptuary Laws, the Postal Laws, the Currency, and Social and Economical Queslione," etc.; and now comes a circular issued by the officers of the State Association of Spiritual-late and Liberaliate of Michigan, in which they state that, "Free Rostrum, Free Speech, Free Press, Secular and Compulsory Education, Church Taxation and Equal Hights Without Regard to Bex, are the mottoes upon our flag." Spiritualism

with Spiritualism left out!
In view of the above, I would ask Dr. Peebles how long he is willing to abide in this mundage sphere for the desired opportunity; and would modestly suggest that instead of building expectstions on bopes so fallacious, that we all do, as re-commended by one of our greatest lights in the field of Spiritualiam, viz: "To forget in our meet-logs that we are Spiritualists or Liberalists." I think when we shall have succeeded in this, that almost any subject may be discussed with benefit, provided the information comes to us to small doses and the subject be graded to the little capacities we may have left for understanding.

But, verily, this matter of Spiritualism or whatever it may be called, covers a wide extent, and its ramifications are so numerous that the number

thereof no man can tell. Charlotter Mich. Mrs. Zella S. Hastings, of Bartonsville, Vt., the inspirational speaker, writes: We have a good hall in this place and many veterans in the cause of human progression and spiritual im-provement and it is evident that this Biate is keep-ing pace with slater Biates in our great worldwide movement. Ill health has kept me from constant labor in the field for a number of years, but I think I will resume my place soon among

Notes and Extracts.

the workers.

Lot friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath. He is not only idle who does nothing, but he a idle who might be better employed. - Socretes, Lot him who regrets the loss of time make proper use of that which is to come in the future. The superiority of some man is merely local. They are great because their associations are lit-

Blessed is the memory of those who have kept themselves unspotted from the world. Yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furuses, and the brightest thunderbolt is elicited from the darkest storm—Locon.

The last best fruit which comes to late perfection, even in the kindliest soul, is tenderness to-ward the hard, forbearance loward the unforbear-ing, warmth of heart toward the cold, philanthro-py toward the missnthropic.—Kickler.

Them must content threeft to see the world as it is. Then will never have any quiet if they vexest threeff because they cantinot bring mankind to that exact notion of things, and rule of life, which they hast formed in thy own mind.—Fuller.

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road funs these calebrated cars went of Chicago. FREEPORT LIBE. 1:0 a m' Maywood Passenger.

1:0 a m' Maywood Passenger

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1:10 p m' Rockford and Fox River. 460 p m "Richford and Fex River. 450 p m " Lake Genera Express. 515 pm " St. Charles and Agin Passenger.... 520 p m " Lowbard Passenger....

Norm - On the Gaiena Division a flunday passenger train will leave Elgin at 7 Dra. in , arriving in Chicago at 10:16 a. m. Returning, will leave Chicago at 1:15 p. m. MILWAUERE DIVISION.

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| Depot corner Canal and Kinzis streets. | |
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| The state of the s | The Day of Rest. by W. McDonneil. 13 00 The Only Hope, by M. H. E. Wright. 25 The Clergy a Source of Danger. 150 Theological and Microllanous Writings of Thea. Fains 239 Theological and Microllanous Writings of Thea. Fains 239 The Tompiel or. Diseases of the Brain and Nervex, by A. J. Davis. 129 10 The Yelico, a Satisfical Res. 27 The Yelico, a Satisfical Res. 27 The Morrow of Iwath Three Plans of Eastwales. 15 or. | 10 00 9 m Right Express Accommodation |
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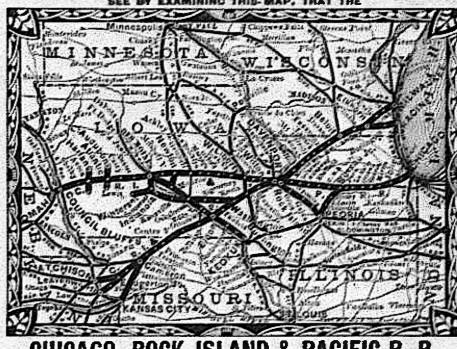
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Continued from First Page. fectually replied to himself, and has left the statements and logic of my discourse entirely untouched except in the way of inferential confirmation. And so far as Mr. U.'s arguments and admissions, when strictly analyzed have any discourable significant. ly analyzed, have any discoverable significance, they embolden me to re-affirm with more empired, then ever, that atheism, as such, "recognizes nothing above material and carnal attractions in the commerce of the sexes;" and hence, "as a general, fact, the history of atheism, materialism, infidelity, has been the history of sensualism and so-called free-levelsm." And I as emphatically deny that in this confensely broad asseveration, I committed, or up now commit, any injustice whatsoever "against a large and resputable class of thinkers as Mr. II charges. reputable class of thinkers as Mr. U.charges especially as I was careful to add as the close of the same sentence that contained my charge, that if there have been individnal exceptions to this rule, as I admit there Agos been many, they have grown out of influences" other than those furnished by

Having thus as I believe, covered, either directly or indirectly, all the points made by Mr. Underwood, I am now, prepared to shelsm, etc. go farther, and, using all plainness of speech, will wisid, for a moment, the argumentum a posteriori. I have been extensively acquainted with Spiritualists, from the commencement of the modern manifestations to the present time; and while I am happy to the present time; and while I am happy to affirm that the great majority of those whom I have known, and indeed all the better classes of them, have been sternly opposed to free-lovelsm, yet of the very many I have known who have advocated and practiced the doctrine of free-lovelsm. scarcely one was not either an apotoed atheist carcely one was not either an avoiced atheist or an open scoffer and reviler of all forms of religion. Let him deny who can, that this is almost universally the case with free-lovers. If it can not be denied, then it is a fact of deep significance; and the time has fully arrived for this fact to be fearlessly produing it the small representations of the approximation of the small representations. claimed to the world, regardless of the abuse that will be likely to fall upon the one who

dares to proclaim it.

But to offset this, those who will consider themselves assalled by our simple statement of fact will, with one voice, refer us tauntingly to a few contemporaneous ministers of christianity—perhaps some fifteen or twenty, but to make the number large enough, certainly not more than one hun-dred out of the many tens of thousandswho are now under the discipline of their various churches, for sexual licentiousness. I answer, first. The argument, "your another," is a fallacy and hence no argument; scondly, These ministers have transgressed their own doctrine as well as mine, which if they had obeyed, they would not now be under condemnation. Condemn their conduck therefore, but do not condemn their docirine which forbade that conduct. Atheists who do the same things, do nothing which is forbidden, but rather that which is encouraged by their doctrine. Do not condemn them; but condemn their doctrine which licensed their conduct. And do not lose sight of the fact that it is doctrines and not men that are now on trial,

Once more: I demand of my opponents that they show me the proof that atheism (of course considered as such-always remember that) has ever done the least particle of good in the world. On the other hand, I demand the proof that true religion as such—the religion, for instance, taught as such—the religion, for instance, taught in the philosophy and precepts, and exemplified by the lite, of Jesus, has ever done the least particle of harm. Now do learn to, make distinctions, and do not cite us the conduct of ignorant men who while they have professed christianity—with evidently a very low interpretation of its teachings, have at the same time professed many false, and practiced many naughty things with and practiced many naughty things with which christianity had absolutely nothing to do unless to condemn them.

My dear Mr. Underwood, think at least twice, I beseech you, before you proceed to mason down your atheism as the corner atone of the fabric of human society in the

It was my intention to examine that other and totally distinct doctrine. which Mr. Underwood swather, as a web of fine linen, around the morally dead and mummified carcass of atheism to enlarge it, and give it a respectable appearance: but as this article is already long enough, I reserve this supplementary work for some future time.

Celebration of the B2d Analyersary of Modern Spiritualism in Leesville, Carrol County, O.

To the Editor of the Belisto Philosophical Journal: As had been proviously announced in the papers of this and adjoining countles, a colebration of the Thirty-second Anniversary of Modern Spiritusiism was held in Price's Hall last Wednesday evening. The hall was fea-tooned with overgrooms, and flags were draped from the windows; a mammeth flag extending along the entire length of the gallery, reaching nearly to the floor. .

The meeting was organized by calling J. M. Holmes, Esq., of Mastersville, to the chair. Miss Ermins Can, a talented and accomplished young lady, delivered a beautiful invocation in very impressive and effective style. The choir then sang an appropriate song while Miss Can played the organ accompaniment. The president then introduced Major C. The Matthewa the able editor of the Ohio Democraf, published at New Philadelphia, Ohio, as the speaker of the evening. For one hour Mr. M. hold the attention of the intelligent audience, as he gave a most glowing descrip-tion of the origin and progress of Spiritualiam, and its constantly increasing success, amid the opposition with which if has had to contend. His arguments were illustrated by incidents from his own personal experience, and that of his immediate friends, and he became quite cloquent as he painted in the most vivid and earnest language, the acenes which occur, when from day to day he holds sweet communion with friends who have passed on to the higher life. After closing his address, the speaker, who is a fine elocutionist, repeated the poem, "To Bo, or Not To Bo," by Lizzie Doton, which was re-coived with unbounded applicase. B. W. Price was then called for, and re-

sponded in his usual effective style. The audience being desirous to hear from Dr. Burr, who is one of our most prominent citizens, he was called to the floor, and in response made an elaborate and logical argument, distinguishing mind from matter and setting forth the relative positions of each to the other. A voice in the audience asked his views with regard to the resurrection of the body. He answered, that the corporest man never did good nor evil; hence was not en-titled to a place in heaven nor in hell. That all that we see, do and know, is through and by the spirit, and the spirit alone must live and be responsible for the good or svil per-formed, and must be rewarded according to

formed, and must be rewarded the works and progression thereof: A yole of thanks was returned to Major Matthews, after which the meeting adjourned.

SPIRITUALISM IN SAN FRANCISCO, CAL.

Mediumistic Activity—Mrs. Emma Har dinge-Britten and Mrs. Foyn -- Chil. dren's Progressive Lyceum-Leotures and Test Seances-The Thirty-Second Anniversary, Etc. Etc.

DY WILLIAM EMMETTE COLEMAN.

Arriving in San Francisco a few weeks since, was glad to see the interest and activity manifest in all matters pertaining to spiritual-Private circles are being held constantly all over the city, while the daily Journals contain regularly notices of a dozen or more public circles being held three or four times a week, with probably a dozen more well-known mediums, berkles those holding public scances, are engaged in giving private alttings to anxious inquirers day after day.

Mrs. Emma Hardings-Britten lectures to overflowing houses every Sunday; and though, upon her previous visit to San Francisco, perfor to her departure to Aparalla, the city

prior to her departure to Australia, the city newspapers ignored her and her work compictely, now full and accurate reports of her lectures are published in the daily journals,a great change in public sentiment toward Bpiritualism being thus evidenced. Several of Mrs. Britten's recent lectures have been quite remarkable, particularly one on "Why does not God kill the Devil?" and one on the Astronomic perihelion, in which she predicted many startling changes, physical, intellectual, religious, and moral, resulting to our earth and its inhabitants and institutions from the great planetary conjunction. At the termination of each Sunday evening

lecture of Mrs. Britten, Mrs. Ads Foye holds a ballottest scance, including the phases of seeing, hearing, writing, and rapping. Hear-ing it stated by skeptics that her manifestations were due to fraud and jugglery. I carefully and analytically investigated their character, both in the public hall and at her residence; and I am convinced that the hypothesis of trick and juggling in entirely out of the question,-that remarkable genuine "payoble" or spiritual phenomena occur in her presence, and seemingly as well in an overprovided publie hall as in a private parlor, excellent tests

being given in both places.

The "First Spiritual Union," the regular Sociely of the city, meets thrice every Sunday in B'nai B'rith Hall. Mr. C. M. Plumb has spoken for the Bociety during March, his lec-tures being soliolarly and well digested, and well received. A conference and scance is held, under the auspices of the society, every Sunday afternoon, in which six to ton mediums participate. Any person present is privileged to have a sitting with any of the mediums, and many investigators avail themselves of the opportunity to test the phenomena. At each scance many announce publicly their having received good tests of identity from one or more of the mediums present. By these "free-grace" meetings, open to all in-quirers, much good is done the cause; and other localities might do well to institute similar scances at their Sunday afternoon gatherings. Among those belping on the good work in giving these free test scances I recall work in giving these free test scances I recall the names of the following mediums: Mrs. Clark, Mrs. Breed, Mrs. Babbit, Mrs. Aitkin, Mrs. Scales. Mrs. Miller, Mr. and Mrs. A. Barton Hill, Mr. Davis, and Mrs. Winslow. Short speeches are also made, at intervals, by mediums and others, including Mrs. Lewis, Mrs. Hendee, and Mrs. Miller, and original poems given by Mrs. C. M. Stowe. By invitation your correspondent gave a few remarks. tation, your correspondent gave a few remarks last Sunday. At Social Hall, a somewhat similar meeting is held Sunday afternoon, at which Mrs. Crindle and other mediums give mental tests. At both these gatherings, delightful music, vocal and instrumental, forms an enjoyable part of the afternoon feast, Mrs. M. E. Moreis, a most competent musical instructor, ably presiding at the piano at B'nai B'rith Hall: Materialization circles are held regularly, at their residences, by Mrs. Crindle and Mrs. Sawer, at which full forms are seen in the light, I am told; but as to the nature of these forms a wide divergence in opinion prevalls among Spiritualists. Many leading Spiritualists are not slow in denouncing vigorously the materializations as fraudulent the work of confederates while others warmly champion their genuineness. I propose, at no distant day, to personally investigate their character for myself; then I shall be better qualified to report concerning them.

THE CHILDREN'S PROGRESSIVE LYCEUM, I was very glad to meet with an excellent Lyceum here, in fact one of the best I have over boen. It has an efficient band of zealous workers guiding its cause, headed by the conductor, Mrs. Laverne Mathews, who is undoubtedly the "right woman in the right place." She is devoted to its interest, an untiring, un-selfish worker, and is ably assisted by her husband, Mrs. Scales and Mrs. Irvine (the guardians), Mr. Ryder (an active, effective worker alike in conference, seance, or lyceum; and whose genial face over beams upon us wherever there is good work to be :done), Mr. Lyons, Mr. Wadsworth, and others whose name

I have not yet learned. I notice some valuable additional features in the lyceum exercises. The school is often opened with Indian-club exercises, in which all participate who desire. A lesson in elecu-flon, vocal chunciation, is given by Prof. Van Do Mark, than whom a more competent instructor could scarcely be found. (By the way, Prof. Van De Mark, formerly a Universalist minister, has of late identified himself with the Spiritualisis, and for some months lectured for the Society quite acceptably. He has opened a school of orstory, in which I learn he is very successful. He is a welcome addition to the spiritual ranks.) Modifications and additions are made, in the lycenm, in aid to the callsthenic exercises, including the practice of breathing exercises,—thereby increasing their utility and grace. An interesting feature of the lycsum is the publication of the Lycsum Monthly, conducted each month by some volunteer editor from the higher groups, and read to the school by the editor the third Sunday of the month. It consists of original and selected articles in prose and proceed, and other lycsums would not ansier by poetry; and other lyosums would not suffer by estabilishing a similar feature. Excellent music for the calisthenie and other exercises is furnlaked every Sunday by Miss Frankie Robinson.

The lyceum has about 125 scholars, and the average attendance is good; and its sessions last two and half to three hours, so varied are its exercises. Upon last exhibition day (or convention of groups), the first Bunday in March, I was surprised to see what a large proportion of the scholars took part in the recitations, musical selections, etc. The little ones all acquitted themselves very creditably: ones all acquitted themselves very creditably; the grim of the occasion was, I think, the singing of little Annie Perkino seemingly aged about ten, who possesses a full, rich, resonant voice, west and clear. Some praise worthy musical selections were given by Jennie Tuttle, Della West, and others; Jennie Greenwood read one of Mrs. Caudle's Curtain Lectures quite effectively, and prominent among those giving recitations were Themas

Wise and Charles Stern. The "Words of Wisdom," given by the children the other three Sundays of the month, consisting of maxima, proverbs, aphorlams, moral and didatio verses, and the like, are generally aptly chosen, pointed and perilect,—some of the selections being admirable. In all respects San Francisco may well be proud of her

A dramatic performance, for the benefit of the lyceum, given at Dashaway Hall, March, 2d, was a decided success artistically and fluencially.—over \$80 being thus realized clear of all expenses. The comedy of Married Life was well sustained in most of its obstracters. Miss Ohra E. Mayo, a young and promising medium, was especially good in the arduous part of Mrs. Lynx: Prof. Van De Mark, manager of the entertainment, was, of course, au falt as Orddle; while the parts of Mr. and Mrs. Younghusband were both capitally sustained by two of the lyccum scholars, aged about fifteen. Thomas Wise and Della West—whom we hope to see hereafter in other roles, as they should cultivate the talents with which nature has endowed them.

Mrs. Hardinge-Britten holds a bi-monthly

reception every alternate Tuesday evening, for social converse, music, inspirational speaking,

etc., in the pariors of Albert Morton, No. 11 O' Farrell street; and, after her departure, it is in contemplation to continue these social gatherings, productive as they are of that fraternity and good fellowship so earnestly to be desired among Spiritualisis and all others Binco my arrival here, it has been my good fortune to meet a number of the good brothren and eleters prominent in the faith, and whose names are familiar to the Journal readers; among them are Dr. Albert Morton and wife, long resident in Hoston, the Doctor being Secretary of the American Liberal Tract Soclety there, and both worthy mediums doing a good work in their quiet unosientations way; Dr. J. Wilmsburst, author of "Philosophic Ideas," a gentleman of culture and judgment, and who is just completing a now work, deomed by him superior to his previous effort, ou-titled, "Speculative and Practical Philosophic and Scientific Ideas and Facts;" Alfred Cridge, husband of Annie Denton Cridge, the famous psychometriat, lately deceased (their son, by the way, has recently been discovered by Prof. Denton, his uncle, to possess remarkable paychometric power).—Mr. Orldge being now preparing a work showing the defects of all our system of representative government, and outining what he deems a perfect system of representation. I must not forget Bro. Herman Snow and his good lady, at whose residence in Berkeley, near the California University, about ten miles from my San Francisco home, recently passed a very enjoyable evening. Bro, Snow has been an notive Spiritualist for about thirty years; and he and Mrs. Snow seem overflowing with amity and concord, with that "milk of human kindness," the deficiency of which in many leads to those acrimonious contentions and zealous rivairies found alike in Spiritualism as in all other bu-

My thanks are due Mrs. Hardinge Britten for a copy of her latest work, published in Australia, "The Faiths, Facts, and Frauds of Religious History," in which, in ton sections she treats of the ancient astronomical religious and their relation to modern faiths; the secrets of caballem and the explanation of the aphynx, the Apocalypre, and ancient mysteries; the parallellsm between the theologics and myths of India and those of Christendom, and other similar topics. It were a work of supererogation in me to recommend Mrs. Britten's writings to Spiritualists, their elequence, vigon, and beauty being universally recognized. This little work (price 75 cents) would be an excellent one to loan to your Christian friends, giving them much valuable information of

man movements.

Hall, under the direction of Mrs. Foyo; 2 p. m., speeches, etc., by mediums and others; 7:30, the anniversary address by Mrs. Britten, followed by a test rapping scance by Mrs. Foye. Becondly, on Bunday, April 4th, under the auspices of the Society, 10 a.m., Lyceum Exhibition Day: 2 and 7 p. m., addresses by nearly all the public advocates of the cause in San Francisco.

Presidio of San Francisco, Cal., March 20,

Anniversary Exercises.

To the Editor of the Reugio-Philosophical Journal. The Thirty-second Anniversary of Modorn

Spiritualism was duly celebrated per an-nouncement in the Spiritual Hall of Wonewoo, and participated in by friends from adjoining towns. The meeting was called to order Friday evening, and Mr. A Carter was elected President. After preliminaries the writer gave the first lecture to a fair audience, in which the control explained why we celebrate the thirty-first day of March.

Saturday morning the Rain God kept us all in doors, but in the afternoon the hall was well filled, and was addressed by the writer, comparing Spiritualism of to day with the an-cient—saking each to choose for himself or herself that which is heat adapted to present

Saturday evening opened with a conference in which some of the friends from abroad participated, giving reasons why they were Spiritualists. A Mr. Bump, of Blugbamton, N. Y., told us. why he left the Methodist Uhurch; among other reasons he said that after being kept in subjection from sundown Saturday evening until sundown Gunday evenng. and attending services three times during the time and listening to them sing," Where congregations ne'er break up and Sabbaths nover end," he thought if it was going to be on the other side anything like the meetings he was in the habit of attending there, he begged to be excused from participating in

At the time appointed, Bio. Buckner, of Ontario, gave the regular fecture, the control questioning the wisdom of God in making man'so he could fall, and the turning him for falling; he also questioned his wisdom if he did not know at first that man would do just as he did when he ate the fruit that opened his eyes to good and evil. He contrasted the mos vital points upon which the creedlet builds his hopes, and when compared with spiritual truth, they looked derk indeed.

Sunday morning opened with conference, and the hour passed pleasantly. Mr. E. Cor. of Rudd's Mills, gave a fine speech in which he compared Spiritualism to the science of mcking sugar. The church members said that Spiritualism was of the devil; then he was a follower of the devil, for he was a Spiritualist. He had seen spirits materialize those he know on carth; thus he believed. At first he said the wise ones stated, "You can not make augur out of sorghum," but, says he, "We do make sugar out of sorghum and corn stalks, too, which no Christian supposed to be of any earthly use only to be converted into milk for the use of Christian babes whose mental atomachs were too weak for spiritual meat." Some of the more pions of the audience look-

od vary solemn.
At the hour appointed, Mrs. Ford, a trance

speaker from Oregon, Wis gave the regular address, in which the control applied spiritual love poultices to the inflamed parts of creed-lats, that had been somewhat chafed during the conference, and the contrast makes our meetings more interesting. In the Sunday afternoon conference, Cox,

Bump, Perry and others participated, giving reasons why they were Spiritualists, after which the writer gave the regular address, in which the control compared Church and Bible sayings with the statements and doings of

Sunday evening the hall was packed to its utmost capacity. Conference was opened by Bro. Perry. He said that he believed in a personal God, and one that answered prayer. This brought some of the Adam to the surface, and we had a little tilt at arms, after which Mrs. Ford took the stand to give the opening address. Owing to the closeness of the room and the disturbed elements, she could not be controlled to finish her speech, so it fell to the tot of the writer to give the closing address, the control answering the query. Why are some things done in the dark? Thus ended a most happy and enjoyable meeting. Good has been done, and truth has been sown broadcast, for Bro. Kent scattered the hundred "loaves" you sent him, upon the waters.

The meetings were interspersed with instrumental and vocal music. We parted feeling that our cause has been strengthened and good has been done.

J. L. POTTER.

Wonewoo, Wis., April 1, 1880.

Anniversary Exercises in New York.

To the Editor of the Raligio-Philosophical Journal: The Thirty-second Anniversary of Modern piritualism was held by the First Society of Spiritualists of this city, at Trenor Hall, 1267 Broadway, at 2:30 p. m. In spite of a dull, leaden sky and clouds heavy with rain, a large audience assembled to hear the most full and interesting programme fully carried out. The hall was tastofully and profusely decorated with the most beautiful flowers of the season, arranged by tender and skillful hands. To many, these were commemorative of Easter, as well, and from their "voiceless cups, ye living teachers," there floated incense to the memory of the "elder brother," and to these other and later exemplars of inspirational and mediumlatic powers.

True, the inclemency of the weather provented a brilliant display of tollets, had any wished to vie with the fashlons and clegance which distinguish our churches on that day, but the kindly and fraternal feeling of the audience made these external conditions, the rain and the wind forgotten. The meeting was opened by the President, Mr. Henry J. Newton, who in a terse and happy vein spoke a few moments and then introduced Mrs. Nellio J. T. Brigham. As these speeches were all taken down by a phonographer, it will be useless for me to elaborate. I will only say that her leading thought was the reconciliation of Spiritualism with the Easter feetival; that her similes were wondrously beautiful, and her closing poem was as "noble music unto perfect words." She was followed by Dr. S. B. Britten. If Mrs. Brigham's address was like the ilower scented breeze, laden with sweetest per-fume. Dr. Britten's was like the blare of a martial trumpet, calling us to a joyous quick-step with the spirit of the age. He was at his best, scholarly, elequent, and full of noble. magery

A. J. Davis came next and his briof-pointed, pungent and humorous remarks, each reaching like a well aimed arrow the very heart of his subject, was well calculated to shed a joyous and screne cheer upon the audience. At its close he called on Mrs. M. F. Davis, who, on declining to speak, presented Mr. A. E. Giles, which now they have no conception.

The thirty-second contiversary of Spiritualism will be doubly celebrated in San Francisco. First, on March 30th, in Charter Oak

The thirty-second contiversary of Spiritualism was finally excused, but not so ism will be doubly celebrated in San Francisco. First, on March 30th, in Charter Oak

The second continuous contents and the second contents are second contents and the second contents are second contents and the second contents and the second contents are second contents. to over lose any expression of it, when opportunity offers. She was fairly constrained to speak, and in such manner that all rejoiced in the compulsion. Mrs. Davis considered the topics naturally suggested by the day, in connection with woman, and treated them from the womanly standpoint.

Before Mra. Davis's remarks, we were delighted by a flute solo, by Mr. I. G. Withers; a recitation,—Bungay's "Creed of the Bells" by Miss Lily Runais, and a delightful song by Miss. Pauline A. Wieland, from "Miguon." Again, after Mrs. Davis's speech, Miss Runal's fine voice was heard in another song, after which Mr. Heary Kladie, in a dignified, erudite and polished manner, discoursed in his usual velo. Mr. Glies again called for,—made a few remarks, and Dr. J. R. Buchanan closed the delightful exercises by a discourse connecting Christ and the Apostles with Modern Spirituallam.

SARA L. VAN HORN, Cor. Sec. New York City, March 80, 1880.

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, comes regularly to our table. It is one of the best papers or its class, published in this or any other country. The articles are well prepared, earnest, logical, and have the ring of honesty. The editor plies the lash, without stint to charlatans and is sharp in exposing frauds.-Dodge County, (Minn.) Republican.

[From a well-known citizen of Chicago.]

H. H. Warner & Co., Rochester, N. 7.: GENTLEMEN: I have used Warner's Safe Kidney and Liver Cure with the greatest satisfaction. It and Liver Cure with the greatest satisfaction. It is the only remedy I have ever used that I can recommend to my friends, as it has cured me of Bright's Disease of long standing, after having visited the White Sulphur Springs of Virginia, and trying incumerable so-called "remedies" of the day. Having resided here for forty-seven years, my friends will be glad to see this statement. The discoverer is, indeed, a public benefactor.

WILLIAM H. PATTERSON.
1,491 Wabsah avenue, near Twenty-night atroct.

1.491 Wabsab avenue, near Twenty-ninth atroct.

MBENSON'S CAPCINE POROUS PLASTER.

Over 2000 Druggists have voluntarily offered their Signa tures to the fullowing, which can be seen as our office. Mours, Beabury & Johnson,

PRARMACEUTICAL CHEMINTS. "For the past few years we have sold various branched Poroughlanten, Payerora vanue and Prester. ors. Paysicians and the Public prime

We consider them one of the very few reliable homehold remains worthy of confidence. They are exactly to all other Perces Pleature or medicines for external nes.

Price 25 Cents,

THE HOLLOW GLOBE;

THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Con-resented through the organism of written by Wm. F. Lyon. Price, \$1.00, possage 10 cents.

MISTAKES AND PREJUDICE Of Religious and Temperance Journals.

Some good Religious and Temperance journals are making the mistake of declining to advertise a most valuable anti-interiesting medicine, simply because it is called "Bitters," while the same Journals are making a greater mistake by advartising some drunken whisky sing, or nostrum, because it has some nice fancy deceptive name, ending with "eine," "tine," printed on its label, when the bottle is alled with destruction, drankantitus and death. If these good journals would take the trouble to secertain how many overworked clergy. men have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them, to perform their arduous pastoral duties and preach the good sermone that they would have been totally unable to do but for this valuable medicine, and did these journals but know of the host of good Christian Temperanto women who rely on them for their family medicines, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Ditters, they would advertise them without money and without price. And did these fournals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Rop Bitters, instead of beer, where the use of hope are need; ed (there being more schual hop strength in one bottle of Hop Bitters than in a barrel of beer, without any of the intoxicating or evil effects of beer), they would lay selds their fear and prejudice against the word "bitters."

A few of the many witnesses from religious and temperance sources are given below, who use, recommend

and advertise Hop Bitters.

The President and Manager of Hop Ditters Mfg. Co. le a veleran Temperanto advocate and worker of forissight years' services every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Christ tine work

What the Religious Press Says. CAlcago, Nov. 18th, 1978.

Hop Bitters Mfg. Co., Rochester, N. Y.: Gentlemen-We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingrediont. We feel responsible for the good or bad that may be done to the families of our subscribers that are affected by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may hear from you.

"THE LIVING UNUSUE." Temperanco clergymen, lawyers, ladies and doctors use Hop Blitters, as they do not intoxicate, but realors brain and nerve wasts .- Temperance Times, Brockport,

Not a Bovorage, "They are not a beverege, but a medicine, with curative properites of the highest degree, containing no poleonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, then a barrel of ordinary beer. Every drugglet in Rochester sells them, and the physicians prescribe them .- Rochester

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their marite deserve to be known.

Arening Express on Hop Bittere.

free to do an, because their merits deserve to be known.

—New York Independent.

Northern Christian Advocate, Syracuse, N. Y.

Examiner and Chronicle. N. Y

Evangelical Mossesper. Cleveland, O.

National Baptist, Philadelphis, Pa.

Pliot, Boston, Mass.

Christian Standard, Cincinnati, O.

Home Journal, Detroit, Mich.

Methodist Profestant, Baitimore, Md.

Boothwestern Christian Advocate, New Orleans, La.

Christian Mirror, Portland, Md.

And Over five hundred more Religious and Temperance underes.

Fiteford, Mass., Sept. 22th, 1873.

Sirs - I have taken Hop Blitters and recommend them to others, as I found them very beneziciat.

Age. J. W. TULLER, Hec'y Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK, High Authority.

Hop Bitters is not, in any souse, an alcoholic beverage of liquor, and could not be said, for use, accept to persons desirous of obtaining medicinal bitters.

OHEEN B. RAUM,

U. B. Com'r Internal Rev.

Washington, D. C., Sept. 4th, 1879.

Dear Sir—Why den't you get a certificate from Col.

W. H. W., of Beltimore, showing how he cured himself
of drankenness by the help of Hop Ditters. His is a
wonderful case. He is well known in Rochesler, N. Y.,
by all the drinking people there. He is known in this
city, Cincinnail, New Orisans, New York; in fact, all
over the country, sa he has spent thousands of dollars
for rum. I honestly believe his card would be ween
thousands of dollars to you in this city and Baltimore
alone, and make thousands of sober men by industing
the use of your bitters.

J. A. W.

Prejudice Kills.

"Eleren years our daughter unfered on a bed of mis-ery under the care of several of the best physicians, who gave her discuse various names but no relief, and now we had pooled at two years before using it. We earnessly hop made to the large to the same as we had pooled at two years before using it. We earnessly hop and pray that no one else will let their sick unfer as we did, on account of predictions against so good a medicine as Hop Bitters. The Furence—Good

Mitton, Del., Feb. 10th, 1880,
Having used Hop Bitters, the noised remedy for debility, nervousness, indigestion, etc., I have no hestistion
in saying that it is indeed an excellent medicine, and
recommend it to any one as a truly tonic bitters.

Respectfully, Rev. Mrs. J. H. ELLGOOD.

I declined to insert your advertisement of Hop Hiltern last year, because I then thought they might not be promotive of the cause of Temperance, but find they are, and a very valuable medicine, myself and wife taving been greatly benefited by them, and I take great plousance in making them known. Her. JOHN HEAMAN, Editor Home Sentinel, Alton, N. Y.

Eciptor N. V., Dec. 1st. 1879.

I am the Paster of the Haptist church here and an educated physician. I am not in practice, but am my sole family physician, and advise in many chronic cases. Over a year ago I recommended your Hop Hilters to my invahi wife, who has been under medical treatment of Albany's best physicians saveral years, the has been greatly benefited and still mass the myditina. I believe she will become thoroughly cared of her various complicated diamess by their use. We both recommend them to our friends, many of whom have also been cured of their various aliments by them.

Ret. R. WARREN.

Cured of Drinking.

"A young friend of mins was cared of an invatiable thirst for liquor that had so prestrated his system that he was mable to do shy business. He was entirely cared by the use of Hop Bitters. It alleyed all that burning thirst; took away the appetite for liquor; made his nerves steady, and he has remained a soher and steady man for more than two years, and his no desire to return to his cupe, and I know of a number of others that have been cared of drinking by it."—From a tending H. R. Official. Obligate. It.

Wicked for Clergymen.

Wickedt for Clergymen.

"I believe it th be all wrong and even wicked for clergymen or other public men to be ied into giving teai-monials to masch decides or vile staffs called medicines, but when a really meritorious article is made up
of common valuable remedies known to all, and that
all physicians use and trust in daily, we should freely
command it. I therefore theoremly and heartily commed Hop Bitters for the good they have done me and
my triands, family believing they have no equal for
family use. I will not be without the flow
A good Baptist elsegyman of Bergen, H. Y., a smong
temperatus men affect with hidney combin nermine
my distincts almost to blinkings over two yets after
he was advised that Hop Bitters would care him because be wie afraid of and prejudiced against the word
"bitters." Since bis care he says none heed fair but
trust in Hop Bitters.

My wife and densities were made healthy by the nee of Hop Etters and I recommend them to my people.— Methodiat Chergyman, Mexico, H. T.

I had several attacks of Gravel and Eldary Trouble; was unable to put any modicise or doctor to care me tra-til I need Hop Elitarate they cared me in a short time. A distinguished lawyer and temperance erator of Wayne

Bruth Genrs no Bush, Dows at no Human Shrine, Seeks neither Place nor Spplause: She only Salis a Hearing.

VOL. XXVIII.

JOHN C. BUNDY, Zuitos and t

CHICAGO, APRIL 17, 1880.

1 \$2.50 in Advance. 1 Single Copies Fiye Cents. -NO. 7

CONTENTS.

Finer Page.—An Interesting Chapter from the Life of Thomas Bay. Analysessay Calebration of the Natal Day of Modern Spirituation by the First Amodiation of Spir-'Stual late of Philadelphia.

SHOOPD PASS.—Children's Progressive Lyconom. Letter from Mrs. E. L. Baron—Malarialization, Views of Mrs. Riddle, the Murderer Exposed, Prospective Malarialization. Life with the Spirits. More Portraits upon Window Panes. A Test Case of Non-Explosive Magnetism Described by our Local Courts—The State Law of 1877 Decided not in Regard Magnetic Realers as Practicing Physicians.

THEO PAGE.—Woman and the Roumbold. Book Harlows.

Quarterly Report of the State Board of Agriculture of
Kannet, for the year ending Doc. Stat. 1877.

Fourie Paon. Do More for the Children. The Channing Calebration in Chicago, Mrs. Mand E. Lord. Do More fireining. Laborers in the Spiritualistic Vineyard, and Other Rema of Interest.

FIFTH PASE—Anniversary Services in Lockport, I.N. Y. Mrs. Theyer the Flower Medium. Business Sotices Miscellaneous Advertisements.

SIXTH PAGE—Colebration of the 3ind Anniversity of the Advent of Modern Spiritualism in Cleveland, Otto, March Sist. What Does He Mean? Items from the Pacific Coast. Notes and Extracts.

Esverra Pasa.—List of Prominent Books for select the office of the Stellelo-Philosophical Journal, Miscellancom Advertisements.

Eightm Pagg.—Broonlyn (N. V.) Spiritual Fraiernity.
The Lesson of the Pocasset Murier. Poetry of the Multiplication Table. Misocilanous Advertisements.

SPIBITUALISM IN THE 18TH CEN-TURY.

An Interesting Chapter from the Life of Thomas Say.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal.

Once upon a time, as the story books have it, I picked up from the floor of an out-of-the-way railroad station in the great valley of Chester county, Pa., a small dilapidated and dog-cared volume. Casting about for some source of amusement to while away an hour of waiting for a train into Philadelphia, this title page arrested my attention: "A Short Compliation of the Extraordinary Life and Writings of Thomas Say; in Which is Faithfully Copied from the Original Manuscript the Uncommon Vision Which He Had When a Young Man. By his Son."

Upon glancing at the pages it at once appeared that I had struck a prize. Speaking to the woman who kept the station, she mentioned that the book had come from a Quaker family in the vicinity, and had been used as a play-thing by her children. I immediately hargained for the walf and pocketed it with all the suppressed glee of "Jon-athan Oldbuck of Monk Barns," when he secured a rare old volume. I have never as yet seen another copy, though doubtless there are many preserved in the Quaker libraries, for I have heard of one or two others. It was probably never considered quite canonical amongst the Friends, as the son remarks in his preface of "believing it proper on my part, to publish it in the form in which it was left by him, unmutilated by Thank bim for his good sense. ABY ODS." Believing the accounts contained in the book may be new and entertaining to your readers, I have herein transcribed a part of ità contenta.

To illustrate the character of Thomas Say, the following several extracts from his son's biographical sketch, are made:

"He was born in the city of Philadelphia. 0 mo. 16th, 1709." "His grandfather and his mother came from England with William Penn." He was "exceedingly attentive to husiness and a pattern of sobriety to his day and generation." "He was remarkable for being executor to many estates and guardian to a number of orphan children to whom he was a faithful steward." Was a zealous promoter and supporter of schools for the Instruction of youth, black as well as white." "Was, for several years, one of the committee appointed by the society of friends, to attend the school for the instruction of blacks, which was under their direction, and of which board he also acted as treasurer." ("Was likewise, for several years, one of the managers of the Home of Employment." "Also one of the committee appointed to the care of the French neutrais, who flow to this city for refuge from Nova Scotia, about the year 1757; and although they had small pox among them.... he maintained his post with fidelity" and thereby was so unfortunate as to cause the loss of a daughter by "that formidable complaint." [These refugees are probably the same as those upon whose history Longfeliow bases his "Evangeline."] "He had a natural talent for medicine, and therefore, after he had acquired a small capital he commenced anotherary and chemist." "If it is possible for any one to cure by the power of sympathy he appeared to possess that art in an eminent degree; for there are a number of well atte tamors dispersed in the glands of the human body, by stroking his hands over them a few times; and however this may be ridi-culed by some, it is nevertheless a fact. which a number of living testimonies can

be produced to prove."
(N. B. It just occurs to your compiler what a pity it was that the doctors had no law in those days to protect them against

such "quackery.")
"There was a circumstance which occur-

red a few years before his death, of so extraordinary a nature, and which stands so well
attested as not to admit of any doubt."...
"Of a young woman, who lived a considerable distance from Philadelphia." "She had
been for some time severely affilted with
eplication to a man death of the city and make
application to a man by the name of Thomas
Say, she should be cured by such medicine
as he would prescribe for her, and that she
could not be cured in any other way." "Although the impression was deeply made and
dwelled lively upon her mind, yet she
treated it only as a common dream, and
paid but little attention to it; but some
time after the same person appeared to her
again, desiring to know why she had slighted his advice to her? She told him that she
had no way to go to the city, neither did
she know the road, as she had never been
there, and also that she was unacquainted
with the man; he then, she thought, retired, and in a short time returned with two
horses, one of which she mounted and he
the other, when they rode together to the
city. He then accompanied her to the

city. He then accompanied her to the house, and showed her the very man."

"The next morning she communicated her dreams to some of her friends; upon which a young man was provided, "who came with two horses that looked like those she had dreamed of. She mounted the one that she thought, in her sleep, she had rode, and he the other; and as they went forward, she anticipated a description of the whole road. Upon their arrival she recognized the house and upon coming in they saw me" (the son that was author of the biography) "when she said that is not the man." They then asked for Thomas Eay, who being up stairs I called him down, and upon his appearance she exclaimed: This is the man who can cure me. She then related in my presence, all the particulars of her remarkable dreams. He accordingly had some medicines put up for her, which, I was informed, she took and was fully and perfectly restored to health."

(N. R. Again how the poor profession.

(N. B. Again how the poor professionals must have suffered from such quack-

"He was remarkable for continuing through his whole life, in full possession of his mental faculties" and died at about 87 years of age.

The above are the only extracts I will make from the son's qualit memorial account of his father. Your readers may each one make his own estimate of the value of the accounts therein contained as compared with our more modern illustrations of spiritual philosophy. They seem to me specially valuable as occurring so apontaneously and yet evidently belonging generically and with full family relationship to phenomena of the present day.

The following extracts are given vertatimet literatim from the writings of Thomas Say himself, "faithfully copied from the original manuscript," and published by the son in the volume aforesaid; concerning these simple narrations we feel like insisting that their truth depends upon no light testimony. The biographical sketch above extracted from, amply indicates a man of sterling integrity combined with much intelligence and strength of character. What Thomas Say says he saw, we may at least rest satisfied he believed he saw.

About the year 1725 he had a severe illness. "On the ninth day, between the hours of four and five. I fell the says) into a trunce and so continued' about twelve hours. "After my departure from the body (for I left the body) my father, and mother and others who watched me could not find any re-mains of life." The doctor when called mains of life." The doctor when called said: "I believe he is so far gone that I think he will never open his eyes again." "This they told me when I returned into the body."...."My father and mother inquired how it had been with me?" "I thought I had been dead and going to heaven; and after I left the body, I heard as it were the voices of men, women and children singing somes of praises unto the Lord God and the Lord without intermission, which the Lamb without intermission, which ravished my soul and threw me into transports of joy. My soul was also delighted with the most beautiful greens (i. c., vegetation) which appeared to me on every side, and such as never were seen in this world: through these I passed, being all clothed in white, and in my full shape, without the least D I M I N U.T. I O N* or parts. As I passed along lowards a higher state of bliss, I cast my eyes upon the earth, which I saw plainly, and I beheld three men (whom I knew) die. Two of them were white men, one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest, came up to it, he stepped in; but as I was stepping in I stepped into the body.

"When I recovered from my trance I mentioned both their names, at the came time telling how I saw them die, and which of them entered into rest, and which did not. I said to my mother, 0 that I had made one step further; then I should not have come back again. After I told them what I had to say, I desired them to say no more to me, for. I still heard the melodious songs of praise; and while I heard them I feit no pain; but when they went from me the pain in my side returned again, for which I was glad, hoping every stitch would take me off, and longing for my final change. After I told them of the death of the three

Method used in the book for emphasia

men they sent to see if it was so, and when the messenger returned he told them they were all dead and died in the rooms, etc., as I told them; upon hearing it I fell into tears and said, O Lord. I wish thou hadst kept me, and sent him back that was in pain; after which I soon recovered from my sickness. The third manthat died was a negro belonging to the widow-Kearny, whom I saw in the brick kitchen, and when they were laying him on a board his head fell out of their hands, when about six inches off the board; which I saw piainly, with the other circumstances of his being iaid out, etc., for N. B. the walls were no hindrance to my sight. Though the negro's body was black, yet the soul was clothed in white, which filled me with greater joy than before, as it appeared to me a token of his accep-

"Though I was filled with joy upon seeing the negro on his way to happiness, yet I was not permitted to see him fully enter into rest; but just as I thought myself about to enter into rest, I came into the body

"Some time after my recovery the mistress of the negro man sent for me, and inquired whether I thought the departed spirits knew one another? I answered in the affirmative, and told her that I saw her man die while I was a corpse. She then asked me, where did he die? I told her in her brick kitchen between the jamb of the chimney and the wall, and when they took him off the bed to lay him on the board his head slipped out of their hands; she then said so it did; and saked me, if I could tell her where they laid him. I informed her that they laid him between the back door and the street door; she said she did not remember any thing of that; but I told her he laid there whist they swept under the window where he was afterwards placed; she then said she remembered it was so."

then said she remembered it was so."

"These men, upon inquiry, were found to die at the very time I saw them, and all the circumstances of their death were found to be as I related them."....They appeared each in a complete body, which I take to be the spiritual body, separated from the earthly sinful body. They were also all cipthed; the negro and the person who entered into rest, in white, and the other who was cast off, had his garment somewhat white, but spotted.

"I saw also the body in which each lived when upon earth, and also how they were laid out; but my own (fieshy) body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this: that my soul was not quite separated from my body, as the others were; though it was so far separated as to see those things, and to bear the songs of praise before mentioned."

Now Mr. Editor and friendly readers, what shall we make of this simple narrative, with which I have probably somewhat taxed your patience?

It has always struck me as rather peculiarly valuable; so quaint, so simple, yet so carefully and honestly stated. Ferhaps it may not seem as much so to others, yet I would like to suggest some special points that appear in it. The correct perception of the death of those three men, with the accompanying unimportant incidents statending their "laying out." would seem to prove, not only the reality of the clarivoyant or spiritual sight with which he was endowed, but also to furnish the strongest presumptive evidence that the spiritual bodies, the "beautiful greens" and "transparent gate" that he simultaneously saw, were also true objective perceptions of existing realities.

Several of the points stated are emphasized in a peculiar manner to indicate his surprise at what was witnessed and he is there by relieved of the imputations so often cast up of subjective vision of preconceived pictures or ideas. It is not difficult to imagine that his idea of attaining heaven was best expressed by the words "entering into rest," or that whatever songs of joyous harmony he might have heard would very naturally have been construed only into rendering praise to the "Lord God and the Lamb," in accordance with the ideas of his age, and the expression of John the Revelator; but when it comes to the evidently maxpected facts that he was "in his full shape, without the least diminution of parts," that the other three appeared "each in a complete body," and that "the walls were no hindrance to my sight," we can but esteem them as valuable statements in evidence.

How beautifully, too, do his experiences indicate the truth of Whittler's lines:

"The sphere of the spireral powers, inpinges on this world of chrs; And very near about as lies The runin of spiritual saveteies."

Do they not, in the truthful narrative of this upright man, almost cause to be spiritual "mysteries" and to become natural, lawful and momentously interesting facts in the philosophy of life and being? Mark how the real man, the sentient soul, whirsted back and forth on border land between the earthly and the heavenly kingdom; how, while he heard the melodious sough he felt no pain, "but when they went from me the pains returned again."

For my part, even were there not cumulative evidence yet more powerful, I can hardly conceive how any healthfully constituted mind can peruse the account of Thomas Say without becoming satisfied of the dual nature of man, and of his natural birth rights to a higher life.

Anniversary Celebration of the Natal Day of Modern Spiritualism by the First Association of Spiritualists of Philadelphia.

BY HELEN MAR.

As Time in its ever unceasing march, unrolls the leadets of creative force and energy, and presents the springtime with its fair promises of future fragrance and beau-ty in the floral kingdom; the harvests of ripening grain in summer; the fulfilment of nature's harmonious laws in the luscious fruits of Autumn, and the rest, recupera-tion, and segregation of vitalizing forces during the quiet sleep of the winter time; so do we find that the sequence of unfold-ment points with unerring certainty to the returning natal days of all great events in human history. The political arena has its fourth of July; its anniversaries of battles fought in the interests of a national free-dom; and its birthday of a Washington which is celebrated as a national holiday. Christianity has its Christmas in commemoration of the birth of its Lord and Savior, its God. It has its Easter and its Good Friday that are hallowed by the associations of time and the sweet halo of superstition and mysticism by which they have been enshrouded for many hundreds of years. Spiritualism, too, has its natal day, and although not yet has this, the 31st day of March, become a national holiday, yet methinks no other natal day in the annals of human history is celebrated by so many different nutionalities of people as the birthday of Modern Spiritualism. In fact I know of no civilized people upon the globe who do not recognize the grand and beneficent truth born to humanity upon this day, thirty-two years ago, in the little hamlet of Hydesville, in New York.

The birth of a Jesus as a savior of the

The birth of a Jesus as a savior of the race, sinks into insignificance by the side of this young scion of the household of immortal truth, and as a savior of the race his achievements pale and shrink into nothingness when compared with the giant strides of this young child whose natal day we celebrate in this goodly city.

Our hall, although not filled, presented a goodly number of realous and intelligent Spiritualists in attendance, and although the exercises were merely preliminary, as our annual celebration which was to be held the Sunday following or upon the 4th day of April, they were very pleasant. The meetings were conferences or spiritual love feasts, and the experiences of many as given were very interesting. They were presided over by Mr. Joseph Wood, whose genial soul and sympathetic nature ever answer in a responsive harmony to all calls from spirits still incarnate in the flesh, as well as the sweet communings from spirits arisen and invisible. The speakers were earnest, realous and faithful adherents to the cause espoused: Mr. Champion, President of the First Association, gave a brief statement of the first recognition of an established and intelligent communication opened between the world visible and the world invisible, and he read extracts from many eminent divines and christian commentators, who virtually acknowledge the truth of the principles forming the basic foundation upon which we as a people are building and which have become to us demonstrated, paluable, and indisputable facts.

Mrs. Maria M. King, whose writings are

so well known that she needs no comments from the pen of so late a fledgeting as myself, to assure the world of the sweet words of love and grathfule expressed by her for the benefits bestowed through the gift of mediumship firs. Chandler, President of the Moral Educational Society of this city which by the way is permeating and leav-ening a class of society that Spiritualism at present can not reach with its reformatory measures; and who is also an eminent writer, spoke with zeal of the earnestness with which we as representatives of so divine a philosophy should work; not to make proselytes, but to elevate, refine, and purify the human race, by a superinducement of greater degrees of retinement in the magnetic and electric forces emanating and being thrown off from all individuals, and which if poisonous, generates disease; and if pure acts as a besting and curative property, and preventive of disease as well But time and space forbids my giving a synopsis of all that was said by the many speakers. Mrs. Champion referred to the success that had attended the efforts of the members of the Ladies Aid Society, who have only been banded together during the abort space of air months, and who at their last meeting had resolved to appropriate money for the formation of a long needed library and lycenm. She was followed by Mrs. Danforth, Damon Y. Kilgore and others, who one and all approved and applicaded the efforts of the ladies to do a more practical work than they have been engaged in for some time past

In the afternoon a much larger audience convened, and the speaking was characteristic of what is usually heard at all spiritual conferences. All seemed hopeful for a more rapid and marked programion for our cause in the immediate future.

In the evening followed a sociable given by the Ladies Aid Society. There were present about four hundred persons. The sweet music served to keep the merry dancers tripping in merriest give the light funtastic toe, and although some complained that they possessed one Quaker foot and could not dance, jet there was no trouble in

keeping up the interest until the great city bell (which by the way was a private donation to the city by one of our large souled Spiritualists, Mr. Seybert, in 1676, our centennial year.) tolled twelve ominous strokes and called their attention to the fact that all fools day was upon them, and the week small hours of the night rendering street car travel uncertain and pedestrianism unpleasant and unsafe. The refreshment table fairly groaned and creaked beneath its weight of luscious fruits, its rich and tempting cakes and smoking coffee. All seemed happy and perfect order and harmony pre-

-Sunday, April 4th. To day we more fully realized our hopes and desires in celebrating the day so dear to all Spiritualists. At an early hour the event was marked by the arrival at the half of large quantities of flowers, the fulfilment of nature's dramer prophecies, whose fragrance wafted upon every breath, fliled with a holy inspiration all souls, and shed over all a sweet incense that fell like a baptism from eigsian courts above. Flowers of every hue artistically woven into letters and figures, beautifully arranged in hanging baskets and bouquets, and growing in their own native soil formed a graceful parapet around the edge of the rostrum, and a beautiful pyramid in front. A white fleecy drapery festooned with artistic skill and knotted with gay ribbons, formed an effective back ground for the beautiful flowers that looked down so smilingly upon us from every nook and corner.

A profusion of national flags and emblems rendered our hall a gay and festive scene. The beauty everywhere displayed sent a thrill through every libre of the soul life, a feeling akin to a holy ecstary and sublimity like sweet baptism from fountains of infinite love and adoration.

The exercises of the day commenced at 9.30. The conference was presided over by Mr. Wood. Among the speakers so eloquent in their gratitude to the powers that enabled them to hold sweet converse with loved ones gone before, were those whose tottering footsteps, silvery hair, and tremulous yoices told only too truly that the harvest was near at hand, that the gleaner would soon tap at their thresholds to gather the ripened sheats for transplanting into a more genlal soil. The flushof matured manhood with its powerful agency for good or evil, the clinging virus that so tenderly careas and many times in the experiences of life, are found supporting and maintaining sturdy oaks, were also represented and gave their testimony in favor of the beautiful truth, the birth of which we to-day commemorate.

Although Spiritualism has conferred inestimable benefits upon humanity, although it, of itself, is the embodiment of divine love and harmony, revealing the sequence of an infinite law through an adaptation and application of the occult forces of nature, yet when listening to the theories advanced we are led to conclude that it needs a purification, but the trouble lies in the peculiar organism of men that many times debat them from seeing and adapting its purest and best teachings. This diversity is what makes up the cosmopolitan constitueccy of this people and which marks so distinctly the individuality that characterizes self-reliance, self-examination and the use of lodividual faculties in lieu of a subserviency to specific rules and formulas, dogmas and creeds, as was the result when we were representatives of the good old orthodox churches.

As the imprisoned bird flutters and beats its tiny wings against the bars of its prison house, so does the fettered souls of humanity ever rebel against arbitrary authority upon all matters, or all subjects pertaining to an intuitive conviction of right and duty. Like a bird long deprived of its freedom, it knows not the use of its airy pinions but falls to the ground, the long fettered soul when freed from creeds bondage knows not what use to make of its freedom, but snatches at every straw that can afford it even the least anchorage or hope of consolation.

We have ever asserted that every man's opinions or ideas are just expressions of the degree of unfoldment of the spiritual natures, a just measure of their canadias as thinking, reasoning beings, therefore we must accord to all the award that justice demands, namely, that of giving expression to their best thoughts, and highest convictions of right and dury.

After the close of the conference and the

After the close of the conference and the singing of an anniversary hymnithe regular Eunday exercises were in order. We were favored with the presence of several thoroughly logical and gifted speakers, Mrs. Earsh Byrnes, who has been doing a faithful work for the First Association for the past six weeks, Cephas B. Lynn and Ed. E. Wheeler, who are too well known by Spiritualists everywhere to need enlogism from

Anyone.

Air. H. R. Champion gave a brief synopsis of the progress and results from the labors of the society slock he has had a knowledge of its workingt, which were of a very substancy and checuraging character. The only exception being an indubtedness of \$100, arising from expenditures account to place the society upon a secure and manual basis before the world in a local aspect as well as to give it a more properties of the chairman was so upoly responded to that the old indubtedness was liquidated and a small fund left for future heads.

The Children's Progressive Lyceum.

by william embrite coleman.

"A child is the repository of infinite possibilities."

—A. J. Daris.

"Nature knews no passe in progress and development, and attaches her curse on all inactions.

—Goths.

"Sublime Philosophy!

Thou art the patriarch's ladder, reaching heaven,
And bright with bethoning angels; but size!
We see thee like the patriarch, but in dreams,
By the first step, dail slumbering on the earth."

I was pleased to see, in plate Journal,
the government on hy A. J. Danie of the carter.

the correction by A. J. Davis of the statement that he beg pronounced the Children's Progressive Lycoum a failure; feeling well assured, when I read it, that Mr. Bowan must have misunderstood Mr. Davis. As Mr. Davis has clearly pointed out, it is not that the lyceum as a system is a failure; but it is the nature of the material with but it is the nature of the material with which it has bad to operate, in its practical workings, that has been largely the potential cause of its decadence and virtual non-success. The central ideas upon which the lycaum is based have failed of an intelligent comprehension and effective utilization by the great mass of Spiritualists; and, in the present state of the spiritual movement, such that almost insettable have been the out. must almost inevitably have been the out-come. Spiritualists as a rule (though there are many noble exceptions), are phonomenaliste, rather than philosophical students,have their hopes and aspirations largely centeted in the realm of external phenomena rather than in an intelligent seeking after a due comprehension of nature's immutable principles, as manifested in the ever-varyng yet ever-constant phonomena of the obective world of forms and forces, material and physical.

Phenomena are valuable, very valuable, and they should never be discarded or ignored. Phenomena are, universally, the exemplification of principles, and principles are an embodiment of the laws or modes of action of phenomena; the two are inseparably conjoined, and the wise student of nature will pay headful attention to the lessons obtainable from a careful study of each of these great departments of Universal Belog. (The term phenomena is herein employed in its fullest and most comprehensive sense). To seek the curious and the bisarrs in the phenomena realm as mere vehicles for the gratification of the wonderloving propensity, without, at the same time, giving meet consideration to the significance of the principles underlying the "signs and wonders" witnessed, we regret to say, too often characterizes many worthy Spiritualists. A Spiritualism largely made up of adherents of this character can scarcely be expected to have a very profound insight into the residentiary principles of a system like that of the lycoum,—a system having an intellectual rather than a phenomenal basis.

The wonder-seekers in Spiritualism are like the "horse-leech's" daughters, crying, "give, give!" all the time; they require change, variety, and the "marvels" (a la Tere Haute and others), which they continually flock to see. Not content with witnessing, it may be, convincing exhibitions of spirit power for a few times, sufficient to establish their belief or knowledge of the existence of supramundane realities, and then endeavoring to obtain therefrom useful lessons in the domains of psychology and ethics,—instead of practically applying the truths thus gathered into measures looking to the upbuilding of their own characters and the improvement of the world socially, intellectually, and morally,—they continue to run after phenomens of all shapes and characters, genuine and spurious, those coming through honest mediums anxious to advance the truths, and scorning all charlatanry and pretents, and those emanating from the vilests tricksters devoid alike of conscience and self-respect. Such lovers of the marvelous, of course, can not tie them down to the humdrum monotony of continuous lyceum sessions. Novelty is their daily want; something startling, strange, and queer, is their incessant cry,—something not requiring any particular mental exertion on their part, but simply the , open-monthed reception, without thought or discrimination, of whatever presents itself to their mystery-haunted

For a lyceum to succeed requires earnest, soulful work; requires the cooperation, with heart and hand (and purse), of a number of sturdy workers, fully alive to the demands of the system, and competent to successfully satualize those demands in the practical operations of the school. Some Minds of this character may be found doubtless, in every spiritual community; but a few can not do the work for all. All Spiritualists should be sufficiently interested in the rescue of their children (and not only their own, but those of all humanity), from the thraldom of the old-time superstitions and debasing dogmas of the churches, and in the successful implanting, in their hearts and consciences, of those precious seeds of purity in morals and nobleness of character, the blossoming of which into full fruitage in their daily walk constitutes the "one thing needful" in this world,—every Spiritualist should be sufficiently interested in the mental and moral character of the children to be capable of at least devoting an hour or two one day in seven to the good work of the lyceum: but, though this is their paramount duty how few there be who seem to realize it.

So, as long as phenomenal Spiritualism prevails, to the exclusion of a sound philosophical Spiritualism, so long will the lycoums languish, droop, and die. In the nature of things it can not be otherwise. A system of endeavor, founded upon certain primary philosophical principles, said principles constituting, as it were, the life's essence of the system, can not be successfully outwrought by those having a dim, confused appreciation and comprehension of those principles; and until the Spiritualists in general can attain to a definite grasp, not only of the importance but of the signification of that fundamental basis upon which the lyceum rests, it will be useless to expect any very signal success in the way of lyceum colitors.

The lycoum movement is unquestionably one of the most important elements of the spiritual dispensation, and-so regarded. I have ever taken a deep interest in it. In fact, my first contribution to a spiritual paper, some thirteen years ago, was an article in advocacy of the establishment of Progressive Lyceums in various sections of the country. Some months since, Bro. Lees, one of the lyceum's staunchest friends, in a Journax article urged a revival of interest in the lyceum cause, and suggested that I among others, might say a good word in furtherance of that laudable object. In the present discordant and dissentious condition of Spiritualism, I felt that I could accomplish but little in that regard; and, as matters now stand. I see but scant prospect of an improvement in the temper and out-

mus of a large proportion of the Spiritualists of America, vising with each other, as many of them are, in their advocacy of absordity and folly, and in their scurritous denunciation of those laboring for the establishment in our ranks of honesty, purity, and integrity, coupled with sound judgment and discriminating common sense. Much, very much, do I regret this. I should rejoice to see the Spiritualists heartily united in support of this great educational emprise, born from the Summer-land upon our earth, with A. J. Davis as its inspired accoucheur; and I do hope that the Spiritualists everywhere may be aroused to the importance of fostering it in their midst, and not suffer it to die of indifference and

The friends of the lyceum should not despair "as those without hope." The eternal principles constituting its groundwork and austantial basis can never die. Though for a time obscured in this busy, struggling, transitional epoch in spiritual and theological unfoldment, yet, in the fullness of time, reburnished and radiant with immertal glory, they will emerge from the dark clouds of non-appreciation, non-comprehension, and unconcern now enveloping them into the full blaze of cordial approvement, adequate comprehension, and deep, abiding interest; to be embodied and utilized then, if never before, in the building up of a method of instruction here below, akin in outline and integral character to that in successful, operation, through long ages, upon the sylvan slopes and sver-vernal meadows of the Isles of the Blest,—the children's paradise in the better land above.

Presidio of San Francisco, Cal.

LETTER FROM MRS. E. L.SAXON.

Materialization—Views of Mr. Kiddle—The Murderer Exposed—Prospective Materialization, etc.

To the Editor of the Religio-Philosophical Journal:

Every day for some weeks past I would say mentally, "I will write to the JOURNAL and say a few words in regard to Mr. Jackson's review of my last letter to you," but, alas, alas! I let my firm resolves look down upon my alumbering acts, and so waited until I found myself again in the quiet of Belvidere.

I so entirely agree with Mr. Jackson, that I scarcely see what there is for me to say. He is less poetic, but more practical than I am; yet he thinks "indiscriminto consultation of spirits more an evil than good," and I shall less regret the publication of my letter, since it called from him a communication containing his own views in language so entirely in consonance with my own that I will imitate the man who wrote the Lord's prayer, and nailed it on the bed post, then each cold night, when comfortably tucked away in bed, nodded his head toward his written prayer, saying only, "Lord them's my sentiments." As for "my man of fine attainments," I reiterate it, and can only say with him, "Charming as Spiritualism is in many things, to some minds it is dangerous food, and tends to weaken and stultify instead of blessing and cheer-

ing."

So many and varied are the phases of this philosophy, that one stands dumb before it. Materialization is now the one phase that excites most attention, and needs the strictest care. I heard Henry Riddle state facts concerning this phase, that stamps it true, or else we must deny his ability to see, weigh evidence, or speak the truth, for he asserted that he had been in the cabinet with both medium and spirit, and had seen the latter slowly fade away before his eyes. He gave at least seven or eight facts fully as important as the above. I have often asserted that the power which for years had made itself distinctly felt by me in the close tangible clasp of a human hand, though unseen by me, could by some law or by some fully developed clairvoyant, be seen. I have never had a fair opportunity to investigate this phase of Spiritualism, but I deem it a very unsafe thing for christians to deny it, as on such evidence their bible is founded, and if such facts be swept from its pages, the book is worthless.

Many good Spiritualists assert that it is some tricky spirit who frequently communicates through mediums, and that this will account for the half-truth that one sometimes gets; as the guide, or "demon," as Socrates called it, can see our mental condition in a measure and read much that is passing in one's mind. It has always seemed very strangs to me, that a medium can give communications to all that come at a dollar a head.

I remember a man who was a faithful believer in Spiritualism, and who on dying promised his wife he would certainly return and help her. Year after year went by, and he did not in any way ever communicate, though she went to several mediums. Nine years after his death, from a wild far off place in Texas, came a poorly spelled, badly written letter eaying that the writer was a medium, and this communication had been given her:

"My dear wife, for nine years I have striven to reach you, and failed to find any one that I could control, until now. Write to [naming the town and the man in this communication] and you will find that part of a section of land can be obtained by some legal process; it is valuable. He will attend to it for you. It was some business transaction of my father that secured it. Your children are the hears."

This letter was signed by his full name; the statement given proved true. This would go to prove that certain individuals can, while others can not, control medi-

I have heard a famous medium say that her guide could tell her any person's name that came to her, or any thing concerning them that she desired to know, but that she often refused to do so, declaring that it was dishonorable. On one occasion a man went to her with a paper folded up, and sealed. He declared that the whole thing was a humbug, and unless she could tell what was in the paper, and give his name (which he of course had not given) she would be denounced by him as a fraud. She tried as usual, placing her slate under the table, when instantly it would be thrown violently out. There seemed a contest of some sort going on. The man rose from the table, and going near the fire place, turned to her, and ancered in the most triumphant manner at her failure, not only to give his name, or guess at the contents of the pa-

A loud rap on the table came and she put the state under is, and these words were written by her guide: "Your name, sir, is [full name given]. That paper has in it the name [full name

"Your name, sir, is [full name given]. That paper has in it the name [full name in the name [full name in two), whom you murderd seven years ago in [town, county and State given], and whose death was attributed to suicide. He tried to write this himself. Your spirit friends prevented him. They can't prevent me from protecting my medium."

The man left, swearing that all was false, but refused to show what was in the paper. Subsequent inquiry revealed the facts as given by the spirit.

givon by the spirit.

I heard a man state a few days since, that the reported apparances of living men's spirits at the materializing circles, were the "Diakka" masquerading in imitation of such parties; so one almost comes to the conclusion that the more you know, the more you don't know. I am disposed to think that much of what is called materialization, is really the spirit of the medium himself, and that we play fantuatio tricks ourselves unconsciously.

ourselves unconsolously.

I am credibly informed that a lady in Hoston expects soon to start out giving matorializing scances in broad day light without cabinet, the medium in full view; one's own spirit friends walk, talk and laugh with living ones. When this woman expects to begin her journey I know not but the lady herself told my informant. I am afraid it is too good news to be true, so I shall not state the names of the party. It was a new name to me, but is familiar in her own town, and she has long been a successful and respected medium there, and entertained some of the scholars that went from the New York Lyceum, on an excursion as guests of the floaton Lyceum.

My most earnest efforts have been given lately to the "Woman's Cause." I look on Spiritualism as the most liberalizing of all things, and even if I did not endorse it with my entire belief, I would use it as a means to an end. I have never seen a man who was a true Spiritualist, and investigated with fairness, that did not soon get his ideas clear on the great question, concerning woman's freedom. Many of the woman's suffragists are terribly afraid to hint that they are Spiritualists, for fear of injuring their cause, and half the time they are hiding from each other. I went with Mis. Biake and Mrs. Slocum to Albany, in this cause, which; in passing, I will say was a triumph throughout for the women of New York, as these two representatives were well received, and had a splendid mass meeting of women, despite a driving snowatorm. The day after they addressed the Judiciary Committee in the general assembly, the house was crowded. Gov. Cornell and Leiut. Gov. Hockins were in the audience, and many of the first people of the sity, besides the unusually large attendance of senators and members. I followed Mrs. Slocum in an address of thirty minutes. Both Mrs. Blake and Slocum are fine speakers, and if having our heart in our work counts, we will certainly win, for "Right is with us; victory with right and God with victory."

It was when coming home from Albany that I had as fine an illustration of my

It was when coming home from Albany that I had as fine an illustration of my statement that Spiritualists are frequently keeping their belief from one of their own persuasion. A charming woman was anxious to see the beautiful river, so I gave her my seat next the window. We taked on the woman question, conversing for sometime. I said at last, "I think that Spiritualism, by its lecturers going everywhere, has done much to liberalize the minds of people. I am a believer in the philosophy that has demonstrated the immortality of the soul."

"Oh, I am so glad of it. I am, too," she cried impulsively, and then we had a bond of sympathy between us, that was strong indeed. Our next two hours' ride was spent in discussing the wonderful and soul-cheering facts, that rob death of all terrors, and render this life trials easy to bear though knowing that the discipline of this plane, is needed, and that its pain and loss are only the schooling for eternity.

ly the schooling for eternity.

Before closing I wish to state that women are eligible as census enumerators, and some will be appointed. I guess few women will find this cut, for newspapers as a general thing ignore the fact, and the taking of the census is generally used to help the political canvass, in an indirect way, and as women are not voters their chance is not flattering, though Gen. Walker has agreed to appoint women. The time begins in June; the pay is good, and women are as well fitted for the task as men. Correctness at figures, active habits and good penmanship, are the recommendations, and of course the women must be virtuous. I don't think they would employ a virtuous man, any way he could fix it up to establish such a character.

Belvidere, New Jersey.

LIFE WITH THE SPIRITS.

By Ex-Ciericus.

[Continued from last Number.]

HISTORICAL.

It was about the first of October, 1854, that I gave up my Harmony Hall position, having transferred the same to a person who, besides being an earnest Spiritualist, was actually interested in socialistic reform.

The main reason for my giving up was that the work liad proved too hard for me, and I had become much reduced in my general health-condition in consequence. The great call for convergational effort, was especially hard upon me; but more exhausting still was the constant drain of my magnetic forces in consequence of my frequent contact with the spheres of partially developed mediums whe not only drew through me from the spirit source, but also from me, it being a necessity of my condition that I constantly imparted more than I received. It had now become quite apparent to my own impressional perceptions, as well as from direct communication with my best friends and helpers in the spirit-life, that I must at least for a while break entirely away from mediums and circles, and there my said into the external, material life. Hence it was that I was in a measure compelled to surrender my interesting and important position.

THE NEW ENGLAND SPIENTUAL ASCOCIA-

It was at about this time that active steps were taken to organize a movement broad enough to include all Spiritualists, in every stage of their investigations. This was simply an organization for the purpose of a better understanding, and a wider extension of the facts and phenomena of Spiritualism.

It was clearly seen by the more intelligent of the believers, that to attempt an organization upon the basis of an agreement in general belief, among a class of independent thinkers as were most spiritualists, could result in nothing but a deserved failure. Hence the most simple and desinite statement possible was embodied in the constitution, in the following language:

"Exerton I. The name of this society shall be The New England Spiritualists Association.

Association.

"SEC. IL Its objects shall be the diffusion of the knowledge of the phenomena and principles of Spiritualism."

Allen Putnam of Roxbury was elected President, and there was a large list of other officers, including not only the names of prominent and well known Spiritualists, but also of several men of public note who, though believers, had not been heretofore generally known as such

generally known as such.

My own especial connection with this society was that of the active business agent, a position which I continued to occupy, until in the following spring, I departed for the West, for my temporary self-banishment from a spiritual to a mundane

The first prominent move of our association was to issue a stirring address from which I quote as follows:

"CITIZENS OF NEW ENGLAND:—It is computed that nearly two millions of people in our nation, together with thousands in other lands, are already believers in Bpiritualism. No less than twelve or four-teen periodicals are devoted to the publication of its principles. Nearly each succeeding week brings through the pross, some new books treating exclusively upon this subject. Every day, and much more than daily, lectures upon Spiritualism are given in the presence of audiences quite respectable as to both numbers and character. Circles are held by day and by night, in nearly every city, town and village throughout our country.

out our country.

"Bellef that spirits speak intelligibly to man, is already working widely and deeply; it is fast gaining power for good or evil. It asks, and may well claim attention from every considerate mind. It is in our midst; it is at work among us. Is it a friend, or is it a foe to man? Examine it; try it; learn its nature; learn its purpose; learn its effects; and when well informed, answer the questions, and shape your treatment of the subject. Such is the call to every influential mind... We who now unite to form an association, are firmly persuaded that the spirits of the departed come to us; that they write and speak for our instruction and improvement. We believe that they work in harmony with God's universal laws; in harmony with his kind designs; and that in lending our aid to this cause, we are coworkers with the all-merciful one and with his good angels.....Calmly but firmly would we put ourselves in readiness to help extend a faith that opens the doors of immortality to the skeptic; that gives new life and strength to the believer; that sees departed friends stretching sown the helping hand to bear us onward and upward to plains of clearer light and higher joy—and it is in such a work, men and women of New England, that we ask your co-operation."

land, that we ask your co-operation."

This will suffice to show the general character and alm of the address; it was thoroughly in earnest, and to the point. It belonged to my office to send it by mail to all parts of New England, a work in which I was greatly aided by the list of names I had accumulated in my Harmony Hall register, already spoken of.

A NEW PAPER ESTABLISHED.

The next work of our association was in a direction still more important. It was of the very first consequence to the success of our movement, and to the cause generally, that we should have a periodical published at our center of operations that should command the attention and respect of persons of intelligence and culture. New York already had such a paper, the Spiritual Telegraph, edited by S. B. Brittan, whose active energies are still so widely and efficiently felt in our cause.

paper was now published, the New Bra, to which allusion has already been made. It was felt by our society that this paper did not satisfactorily supply the needed help; but not wishing unnecessarily to interfere with the prospects of the editor and proprietor of that paper, it was arranged that his ownership should be bought and his subscription list be made the starting point of a new paper, the name of which should be The New England Spiritualist. To the editorship of this, A. E. Newton was called with perfect unanimity, and in due time number one of that paper was issued bearing date of April 7th, 1855. The new paper was continued two years and nine months, until January 1858, when it was merged with the Spiritual Age, which had been started some months previously, in New York, by Prof. Brittan, but had been suspended for a time. The name of this paper was adopted though the proprietorship was left in the hands of Mr. Newton and Prof. Munroe, the associate proprietor of the New England Spiritualist. About the end of 1858 Mr. Newton's health having boooms seriously impaired, and his partner wishing to engage in other business, it was thought best to dispose of the whole concern to parties from Maine, who wished to purchase. They soon removed the paper to Portland, and not long after changed its name to the Spiritual Eclacity but it did not survive long. It was, I believe, some year or two previous to this, that the Banner of Light had been started, which paper had now full possession of the New England field, a position which has not been seriously interfered with down to the present time.

The few years of Mr. Newton's editorial career in Boston, amply demonstrated that he was the right man in the right place. The New England Spiritualist was a paper of marked excellence—one of the very best of the kind ever published. It was a deeply felt less to our public when one brother with the familiar and welcome initials, "A. E. N." ceased to occupy the editorial chair: as it would be our gain should some future favorable combination of circumstances replace him in that position.

To be Continued.

More Portraits Upon Window-Panes.

We have heretofore published an account of a portrait supposed to have been photographed by lightning on a pane of glass in the window of an old farm-house in this county. Another instance of the same curious phenomenon has been found in the window of the mansion house on the "Mount Eagle" farm, more generally known as the "Gentry place." The portraits of four persons are plainly discarnible—two men, a woman, and a child. The faces are not all on one pane, that of one of the men and the woman being on adjoining glasses, the face of the other man on another, and that of the child on one of the lower panes, and the theory is that the party were all looking through the window during a thunder storm, when a sudden flash of lightning, by some mysterious process, instantaneously fixed their features on the glass. The existence of the portraitures are of comparatively recent discovery, and have attracted many vinitors.—Charlotterville (Va.) Chron-

A Test Case of Non-Explosive Magnetism Decided in Our Local Courts:

THE STATE LAW OF 1877 DECIDED NOT TO REGARD MAGNETIC HEALERS AS PRATICING PHYSICIANS.

[Bierling (III.) Standard.)

The accustomed quiet of this very temperate and busy city was disturbed last Saturday by an attempt made by local physicians to reveal supposed crooked practice of one Dr. J. A. Marvin, temporarily located here and professing to heal the afficted by magnetic treatment. The doctor's arrival was heraided in the usual manner adopted by healing agents, and the accustomed hand bills, circulars, etc., containing certificate letters of recommendation and other testimonials, acknowledging great benefits derived by the patient from this comparatively new mode of practice. Many sufferers in their anxious desire for relief, and, if possible, restoration to health, called for consultation and treatment by the gentleman of reputed skill and excellent reputation. The leading professors of materia medica held a council and decided to commence prosecution for violation of the state law, passed in 1677, regulating the practice of medicine, and requiring the practitioner to appear before the state board of health for a certificate, which should in all cases be recorded by the clerk upon the county records, or in a register kept for the purpose. Any failure to comply subjects the offender to prosecution and payment of the penalty preservibed.

Accordingly, some two weeks since, they commenced proceedings against the doctor by indictment by the grand jury of the county—the circuit court, Judge Eustace presiding, then being in session—under two counts: ist, for practicing healing by manipulation as an itinerant. 2nd, for practicing medicine by magnetic treatment or manipulation. This indictment was, on motion, quashed, for, among other reasons; ist, that the section relating to itinerants was void and of no force. 2nd, that the defendant could not be held as a magnetic healer.

This would probably have ended the matter had not one of the state board of health, Dr. J. H. Rauch, of Chicago, appeared on the ground and infused new courage and hopes into our local physicians, and caused further proceedings to be instituted under able array of counsel, in which Dr. Marvin was notified to appear before Justice Alexander, where the case was commenced last Saturday P. M., in presence of a crowded attendance, including a large delegation of the medical traternity and city druggists.

medical fraternity and city druggists.

None of the witnesses called testified that medicines were used or preacriptions given by the defendant while treating their individual cases or complaints.

It was shown that animal magnetism was

not a generally recognized remedial agent by the medical fraternity.

It was shown that the doctor had treated and cured, by magnetic power along sever-

and cured, by magnetic power alone, several cases of rheumatism, deafness, catarrh, etc., etc., and had really had very marked success here in several cases that had failed under the regular practice.

Dr. Marvin was called, and described

Dr. Marvin was called, and described his manner of healing by magnetic or psychic force in a manner that seemed to carry conviction to all that he understood his business.

The foctor claimed the treatment effect.

The doctor claimed the treatment effective in nearly all cases of disease which flesh is heir to, and believes its fountain source exists and is imparted from a higher power than human or earthly agency. A battery which conducts a subtle force perceptibly from his body to another is often too powerful to be endured/by the patient. He related instances where he was compelled to desist from its application on account of patients' sensitiveness. Several volumes, containing reports of eminent writers upon the subject were produced, and extracts read which showed that a magnetic force existed, more or less perceptible, in all animate substances, and that this mode of healing had been endorsed by some of our best and most noted scientific minds of the present and past.

The testimony and arguments occupied the entire afternoon. The court reserved his opinion until Monday morning when he decided that delendant had not been proved guilty of violating any legal enactment in such cases made and provided. Many physicians are agreed that parts of the animate body, affected by diseased nerves particularly those of the sympathetic system are excited by temporary increase of heat, severing the connection of such nerves tend to an increase followed by a permanent decrease of heat which shows that animal heat is in a measure controlled to some extent by the nervous system. It has been demonstrated that electric action similar in character to that produced by chemical heat forces, may be excited by human agency and that this subtile force exists in animal bodies, the power of which may be demonstrated at pleasure with light or heavier discharges. This electrical current is constantly circulating between the internal and external portions of the muscles and derives its source from chemical action connected with the Vital process constantly in motion, which can in a moment be extended by human power.

in motion, which can in a moment be controlled by human power.

These prosecutions have been conducted entirely at the instance of our physicians and state board of health, very few, if any, of our citizens, outside of the medical fraternity, sympathizing with them. It has, however, created a very general and marked sympathy for Dr. Marvin, and made him hosts of friends and patrons where a month ago he was a stranger.

What a power there is in innocence! whose very helpleaness is its safeguard; in whose presence even passion himself stands, absahed, and stands worshiper at the very alter he came to despoil.—Meera.

Speak kindly in the morning; it lightens the carrs of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

The human heart is a mill-stone in a mill; when you put wheat under it it turns and grinds and bruises the wheat to flour; if you put no wheat it still grinds on, but then it is itself it grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggies himself in and brings with him a whole host of evil thoughts, temptations and tribulations which grind the heart—Luther.

Woman and the Yousehold.

MY MENTIE M. POOLE. [Metuchen, New Jersey.]

HESTIA. (The Goddess of Hearth and Home.) A beautiful goddess in olden times..... Guarded the sacred fire on the hearth; She left in love her Olympian home, To brighten and gladden the homes of carib.

The excred central are on the hearth. Was never carclessly left to die. Lest the good goddess her love should with-To the home her protecting care deny.

'Tie only an old oriental myth. Yet it embodies a beautiful truth, Love is the sacred fire in the home. That gathers together children and youth.

If Heatla is no more guidess of home. We have a good augel in every one; The sacred fire to her heart dies not. Her love is of home the central sun.
[Harriet W. Furneworth.

GENERAL NOTES.

Women are now voting on education in the States of Kansas, Michigan, Minnesots, Colorado, California, Oregon, New Hamp-shire, Massachusetts and New York. They vote on all questions in Wyoming and Utah.

The wife of the Rev. W. H. H. Murray while her husband was at the hight of his prosperity and fame, began to study with a physician, feeling a forowarning of the reverses which have come upon them. Bhe is now practicing in a New York hospital.

The Society to Encourage Studies at Rome, during the last year enrolled eight hundred and sixty-nine students from nearly every State in the Union; all of them girls or women. Of these one hundred and thirty-one are in the science course, which embraces geology, minerology, botany, zoology and mathematical astronomy. Instruction is communicated entirely by letter.

Mrs. Abba Goold Woolson, so favorably known as lecturer and author, has been giving a series of twelve lectures on English iterature in the parlors of Ex-Covernor Challe, at Washington, to an audience of ladies. Mrs. Woolson has a wonderful memory, is a thorough student and a fluent speaker. She uses no notes and ranges over history and literature with the enthusiasm of one who understands the philosophy of those inexhaustible subjects. She has held large classes in the principal eastern cities.

Some of the women of Clarendon Hills. Massachusetts, incorporated a society for the purpose of erecting and controlling a hall to be used for secular and religious purposes. Late in March this building which is complete and free from debt, was dedicated by appropriate exercises. The speeches by Julia W. Howe, Mary F. Eastman and Auby M. Diaz, were particularly appropriate, and music on violin and piane as well as songs, was furnished by the young ladies of the place. The men present testified their pleasure in the work by three cheers, and a gift of flowers at the close.

Mrs. Elizabeth Thompson, of New York, is constantly distributing a large income in projects which are intended to produce permanent good for the rising generation, now in one direction, now in another. She has given thousands of dollars each to temperance, the colonization of the city poor, to the printing and distributing tracts containing valuable information, to the Yellow Fever Commission, and various other interests.
The objects are always educational. Recently she has sent \$1,000 to the Frobel Union, for kindergarten purposes.

Twelve women of New York city-one year ago began a free circulating library. with 1,100 books on hand. From the first it was a success, and now they have a corporation with trustees of both sexes, and a large library and reading room.

A Delegation from the New York city Woman's Buffrage Bodety, on March 18th, visited Albany and presented Gov. Cornell with a gold mounted pen in exchange for that with which he signed the bill for school suffrage for women. That evening the judiciary Committee met to hear arguments in favor of the Sixteenth Amendment, and were addressed by the correspondent of the Journal, Mrs. E. L. Saxon, also by Mrs. Helen M. Slocum and Mrs. Blake. The assembly room was filled by a large number of assemblymen and citizens with their wives, including Governor and Mrs. Cornell. The following day a large mass meeting of women was beld, at which addresses were made by the same ladies. Mrs. Pruyn, well known by her good works, and Mrs. Barnes, a daughter of Thurlow Weed, were nominated as school commissioners.

From Dr. C. A. Bartol's "Principles and Portraits," one of the choicest books of the season, we have the following beautiful and truthful relation of a much abused topic: Love is truth! It has no licentions secrets, but a lawful privacy, all intrusion on which is profane. On the attraction between man and woman society is based; but its refined is greater than its gross force, and its weight is like the gravitation of the globe. That is the most ardent and endearing love wherein is no aim at pleasure or prosperity, but which survives all earthly contingencies, and knows it can be out of the body and in any other or heavenly form. The hen ruf-fling for her chickens at the hawk, and the walrus making for herself a target for her young against the hunter's spear, disprove the selfish theory, as much as do men fighting for their homes and mothers sacrificing themselves for their offspring every day. Whoever loves would yield every drop of blood for the beloved and would not take in pay for the affection a single tear. This fact, not any temple, tower, or snow capped hill, is the glory of the world."

The following extracts from a woman whose name is an honored one in your columns, to another well known to your readers, on the occasion of the translation of a mether to the life beyond, is so felicitous in its expression of true relationship, and breathes such elevation of feeling, that I

can not refrain from giving it a piace:
"I have just learned that your dear mother has gone to her new home in the beautiful country beyond the river. As I write these words, I realize how far away and cold they will seem to you, yet I assure you my heart is hurt with yours, and that in a measure I share your affliction. I am glad for the many years you possessed a mother and the pleasant communion you frequently enjoyed. It is blessed for you to know that she stood ready waiting for the call to enter in and possess the kingdom. We who stay behind are never ready to let the be-loved pass from sight, and cling with the graspor agony to the present relation. There is, and I believe that it is ordered so, spite of our faith in immortality and communion,

keener sense of loss and change when the door into the spiritual home closes behind our loved ones, than when they depart for the far away lands of the earth. Is the pang only felt by us who are shut out? Even when we know the delivered soul has met with great gain, there is a cruel rending of the heart-strings which tries even the stoutest hearted. Oh! I feel as if I could not speak the comforting word, but my whole soul goes out in prayer that an angel clothed in flesh or arrayed in spiritual garments, may be divinely commissioned to speak it

The home life seems sweet when I remember the days of my young life with my father and mother, or the lovely hours of the babyhood of my own children. As life advances, the daughter loves the mother more and better, while I doubt if the sons make the same experience. Their hearts are occupied with other loves and interests. The married daughter draws nearer in spirit and knows a more intimate relation to her mother than the unmarried, and at last the mother stands in a double stead to her daughter, elder sister and parent, with all the love to companionship which belongs to both. I hope in that great beyond we shall feel as little children to the beautiful ones who have given their love and care to us in this world, and that that holy relation will prove an unending one."

BOOK REVIEWS.

HEGEL'S PHILOSOPHY OF ART.—BRYANT. The Philosophy of Art being the second part of Hegel's Aesthetik, in which are unfolded his-torically the three great fundamental phases of the Art activity of the world. Translated and accompanied with an introductory essay giving an outline of the entire "Aesthelik," by Wm. M. Bryant: 194 pp., 8 vo. New York: Appleton & Co. Chicago: Jansen, McClurg & Co. Price,

Hegel's popularity as a philosopher, at

least upon art subjects, is largely due to the aubtle flattery with which he woos the Christian and orthodox sentiment of the age in which he lives. It is therefore, deserved, because he who is polite to prevailing sentiment deserves the applause of his time. He has pleased his environment and his environment ought to please him. But the same pliancy which renders him popular must render his popularity an affair of today. He has bowed too low to the tempo-rary to maintain a good understanding with the eternal. In the long History of Art, Christianity, as a religion, is but a tempo-rary factor, which to-day is and to-morrow is cast into the oven, while Hegel treats it as an eternal verity and the end to which all art is subordinate. We would smile at the Mohammedan philosopher who should make the Koran the End of Art, while professing to plant himself on principles of philosophy derived from history. A smile is equally due to the philosopher who commits the same error in behalf of the myths and fables of Christianity. The historic criticism which has utterly swept away the supernatural basis from Christianity seems to have escaped Hegel's notice, or he has attached no importance to it. In his theological simplicity he may be compared to a modern traveler who proposes to forget that steam and the telegraph have been invented to go around the world by frequent relays of fast horses, and to send his mes-sages by a special courier. We may admire the beauty and speed of his relays but we wonder at the expensive obliviousness of his system of travel. So we may admire the subtlety, and scuteness of many of Hegel's art perceptions, but we wonder that all this should be harnessed to so much fabulous assumption and philosophic sterility, or to drop metaphor, and speak in plain terms; we wonder that one who can think with so much subtlety, can fail to embrace a few clear thoughts which, if embraced, would totally revolutionize his entire

theory of art. Hogel defines art as beginning in the symbolic, ascending thence into the classic and culminating in the remantic. In the symbolic as in the Egyptian, Hindoo and Chinese, it represents the most material facts through the most material emblems—auch as, Duration by the Pyramids, which are crystalline monuments of the dead—Wisdom by many heads, power by many arms, suffering by the cross and penitonee by baptism. In this form of art the idea is all but lost in the mass of matter employed to typify and set it forth.

In the classic period of art which found its fullest expression in Greece, the idea rises from a mere inert symbol to a moving and living impersonation or animal; from a pyramid to a Saturn or a serpent as the impersonation of time; from a many-headed monster to a Minerva, as the impersonation of wisdom, etc. In this period the idea to be set forth frees itself from matter as mass, and identifies itself with mere form together with the rudiments of action. which like all passages from the more simple relations of things to the more complex, Hegel is pleased to style in deference to the Christian dualism of his audience, a transition from matter to spirit. In strict ness we suppose a statue of Apollo is as material as a pyramid, and that the transition is not one from matter to spirit, but from matter so adjusted as to set forth the homogeneous idea of mere duration or permanence, to matter so adjusted as to set forth the more heterogeneous relation of life, action, power, grace, light, motion, etc., all of which qualities thus set forth will be found on close analysis to be as truly physically. ical or dependent on matter for their manifestation as the statue itself. Hegel associates the period of classic or Greek art with the highest development only of statnary and architecture, leaving music, painting and poetry in their highest forms to be evolved in the romantic or Christian period of art and as a direct product of Christian theological ideas.

Under the term Spirit, Hegel seems to sum up all power of thinking of complex social relations, as distinguished from the power of thinking of the simpler social relations which are common to man and the lower animais; though, of course, Hegel assumes this spirit to be a separate and distinct entity from anything which we should find in the ant, the bee or the beaver. A scientific monist would dispute this fundamental proposition of Riegel and would assert that the perception and feeling which induces an ant to befriend any one of its own community of 200,000 members, on its return, after being separated from it for a year or two, and still to distinguish between it and a stranger, are as truly spiritual as any manifestation of either recognition, patriotism or love which any one being to human form has ever made toward another, aye, are even as divine as the alleged conduct of Jesus, who, when attending a feetival was sent for by his mother and told that she waited without to see him, and answered by asking, "Who is my mother," accompanied by an intimation that hereafter he would recognize mone as relatives, but those who agreed with him in religion—a species of bigoted useful man.

disrespect toward the ties of nature of which the world has seen quite enough. But Hegel does not seem to have discovered that Jesus could not quote the Old Testament in a single instance without grossly misrepresenting the text from which he quotes, and that therefore in the simple integrity of quotation he possessed no infallibility; nor that the ideas which he put forward as teachings are a rehash of pagan, Greek and Zoroastrian traditions which had been groping through the muddled brains of poets and prients for centuries.

To Regel the alleged ascension of the body of Jesus into the air, still retains all its sublimity after the telescope of the as-tronomers has dissolved and obliterated the Ptolemic "heaven," which the authors of the story supposed that Jesus would undoubtedly reach in a very few minutes, and when the immortality of the body, which is all that the resurrection of Jesus's body could prove, has disappeared from christianity like the bellef in witches, and when in the light of modern science it is clear. not only that the alleged ascending body of Jesus had no place to go to, but that fifteen minutes further ascension would convert it into ice, and an hour's further progress would disperse it into vapor, thus rendering his ascension only a repetition of the murder involved in his crucifixion. We can readily conceive and do profoundly admit that a philosopher who attempts to trace the philosophy of art is in a sad dilemma, since philosophy is necessarily the pursuit of truth while art is almost, if not solely. founded upon fiction. Either he must admit that fictions have a utility and perform their allotted function like truth in the march of human progress or he must be-lieve many of these flottons to be truths, or he well fall to catch much of the inner inspiration of all art.

Hegel treats all protestant christian fic-tion as undoubted philosophic and historic truth, accepting Luther as his pope as well in art as in religion, while retaining just so much of Romanism and Paganism as has been preserved in German protestantism and no more.

This degree of superficiality is better calculated, like the sermons of Beecher or Talmage to preserve his audiences, than to exert any wide influence toward founding a permanent philosophic system. The head of Hegelianism is in the clouds, but its feet are of hay and stubble which have already begun burning. As a theory of art it is im-possible that it should be comprehensive or permanent when its ideal basis is as provincial and local as German protestantism and as narrow as Presbyterian orthodoxy.

Its assumptions are largely false; its defluitions are accidental, and its outcome is as local and temporary as the debris of a freshet.

"Beauty" is not as Hegel defines it, "only a particular mode of utterance and repre-sentation of the true," any more than of the untrue. Myriads of ideas and images that are wholly untrue are very beautiful, and myriads more that are very ugly are wholly true. It is this class of fallacious definitions that are used like wine to inloxicate the critical faculty, and prepare the way for the acceptance of theories which the reason will only believe when it is made drunk. Neither is it true as Hegel asserts that "Philosophy is the perpetual service of God: 'on the contrary philosophy has found most of its time occupied thus far with demolishing the crude ideas which, though born of human ignorance and imposition, pass in the popular mind for "God." Philosophy has always been and must always be in its highest forms, athelatical. Hegel, in attempting to combine it with christianity has simply invested the crudities of superstition with the subtle jargon of metaphysics. He has not prolonged the reign of christian notions over the human mind, but he has shown how queer they can be made to look when clothed in the metaphysical costume. Hegel's Philosophy of Artis useful to a philosopher as showing the systematization of the principles of art, in its theological, empirical and infantile stage. The science of art is yet to come. When it comes it will recognize religion itself not as a revelation but as one of the arts —a branch of the art of organizing barbar-ous men into society. In the true science of art, art itself will be defined as that which pleases, religion as that which exalts or inflates, and philosophy as that which in-structs. In art all is true which excites pleasure in him to whom it is addressed. In religion all is true which excites exaltation or inflation by making the devotee more happy. Hence all fictions which inflate the mind with a higher sense of religlous enjoyment are in the religious sense true, f. e., they make the devotes feel better and he wants to believe them for that reason, and hence does so without regard to whether they are scientifically or historically false or absurd. But in Philosophy the distinction between artistic, religious

and scientific truth, is accurately maintain-V. B. DENSLOW.

Quarterly Report of the Skite Board of Ag. riculture of Kansas, for the year ending December 31st, 1879.

Owing to the continued ill-health of Hon. Alfred Gray, late Secretary of the State Board of Agriculture, now decessed, the quarterly report for the quarter ending December 31st, 1879, has been greatly delayed. The volume has been received, and among its valuable contents will be found the average condition of crops and farm animals, estimated acreage of winter wheat of 1879 compared with the acreage of 1878, crup, statistics summarized by countles, showing the number of acres, product and value of crop for 1879, a general summary of all crops, acreage increase and decrease, average yield, also summaries by counties, showing the number and value of live stock for 1879, valuation of property, school statistics, showing number of school districts, number of school houses, value of school buildings, number of teachers employed, etc., populaion of Kansas in 1878 and 1879, showing increase by counties, meteorological summary of the year, an article upon Egyptian corn or Pampas rice, together with a chamical analysis of the same, and an article on Kansas sheep and grain farm, its receipts and expenditures." This is followed by a map showing the railroads of Kansas January 1st, 1850, and also the census districts. The volume closes with a brief biographical notice of the late Mr. Gray, who gave to this quarterly report the last labors of his life. The address of Rev. Dr. McCake, which follows the biography delivered at the funeral of Mr. Gray, is an eloquent tribute to a passful man.

Part Bixth of the Becomi Volume of Mrs. Martha J Lamb's "History of the City of New York."

Reveals the author's plan and the scope of her great work, which has now become of national as well as local futerest and importance. This part embraces the closing scenes and events of the war. These pages are specially valuable, as Mrs. Lamb has had unusual facilities for learning the ac-Lual facta.

This number, covering the six years, 1781 —1787, also treats of the evacuation of New York by the British; with sketches of the newspapers of the period, of prominent in-dividuals, of the condition of the city, and of social events.

The unique, full page illustration is a copy of West's unfinished study of " The Signing of the Treaty:" It represents the American ministers only. But Mrs. Lamb has furn-labed the render with what West could not obtain, and what no writer of American history has hitherto produced: the portral. of the British minister who signed the trea-ty. David Hartley. The faceimile of the signatures from the original treaty in the State Department accompanies it. Among other illustrations, are excellent portraits of Lafayette and Lady Kitty Duer, the daughter of Lord Stirling.

The work is coming out in monthly numbers, at 50 cents each number. It is siways interesting to know what impression purely American works make in Eugland, and it is gratifying to find the eminent editor of the Edinburgh Review saying: "I think no country has produced a more splendid record of the annals of a great city" than

Mrs. Lamb's "History of New York City" ls published by subscription, by A.B. Bannes & Co., 111 and 112 William st., New York

Magazines for April, Not Before Men-Hoped.

Andrews' Batar. (W. R. Andrews, New York.) Devoted to Fashion Literature, Art and Society matters.

Art Amateur. (Montague Marks, No 20 East 14th street, New York.) A monthly journal devoted to the cultivation of Art in the Household.

The Normal Teacher. J. E. Sherrill, Danville, Indiana.) Contents: Leading Articles Correspondence: Editorial Notes; Grammar Department: Miscellaneous Department; Notes and Queries; Examination, College and publisher's Depapartment.

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- CRICAGO, ILL., April 17, 1889

Do More for the Children

In a tate issue we pursued in brief the inquiry, "What Shall the Harvest Be?" In that article we touched upon prenatal influences and showed what a harvest of war had been reaped from the influence of one mother upon her child. Let us now discuss the influence of environment upon the growing man and woman. True, the conditions of both parents are to a certain extent impressed upon the germ and largely shaped by the mental emotions and impulses of the mother before the birth of the child, molding the inclinations into the channel of her thoughts and caprices; yet It is also true that early education and after surroundings have much to do with holding children in subjection to reason, or in launching them upon the uncertain sea of emotion or passion. Early impressions are the most lasting. In the plastic years of childhood those impressions are stored in memory's cells to be brought out again in mature life and old age. It is in these days thoughts are born and commence taking shape. How important then that we give them the right start at the outset if we would aid those now coming upon the stage of action in sowing for a future crop of worth to themselves and the world.

The Roman Catholic church for sixteen hundred years has held its sway against all schisms, secessions and so-called heresies. How has it been done? Evidently by holding supreme control in educating the youth in the dogmas of the church. In this way, by a natural succession, the dogmas have been handed down from father to son, and imparted from mother to daughter; the priest holding supreme control over their reason. The threat to excommunicate or to withhold the sacraments of the church from the offender, is more potent over them than were the thunders of Sinai over the Jows. In this way a type of mind has been developed and kept running in its groove and it will continue to follow that particular channel so long as the old regime continues and even long after. *

At the present time, when our free school system is educating the masses and qualifring the youth better than ever before for the manifold duties of life, the Pope issues his encyclical letter commanding the communicants of the Romish church not to send their children under fourteen years of age to any other than the parish schools where the dogmas and creeds of that church are taught with spelling, writing, reading and arithmetic.

Why all this? It is to prevent the young mind from gaining any different ideas until those formulated by the priesthood have been indelibly fixed upon the child-mind and the character molded in accordance therewith, so that future change becomes well nigh impossible, scarcely to be feared.

The papal power is the most completely organized for aggressive propagandism of any on earth to-day. It not only seeks for spiritual sway—that is, power to control in the name of the Most High the thoughts and minds of men on the subject of religion -but also for temporal dominion. Against Protestantism, divided into numerous sects, it is stealthly marching, hoping for ultimate centrol, and would crush out all religious thought and every liberal sentiment, declaring heretical every thing not emanating from an ecumenical council, sanctioned and declared binding by the Pope.

There is a lesson in this which all of us, old or young, should carefully study. While the Romish church is working in this way for the supremacy and actual control in religious matters, and its example is being closely imitated so far as possible by Protestants, shall we as Spiritualists neglect the proper instruction of our children, and allow the

truth we have to be buried out of sight? While the Romish and Protestant churches have their Sunday schools, week-day schools and universities, shall we have not even the Sunday lyceum, and sit idly by while persistent attempts are being made by the Catholics to destroy even our free | cease slandering Spiritualism.

school system, aided as they are in many cases by the Protestants insisting upon having the Bible read in the public schools? Shall our home altars for spirit communion be neglected or broken down, our Bunday lyceums unattended, our dear departed ones forgotten, and we who have had the glorious light of the new revelation shining upon us, turn away into the darkness by neglecting our high and holy privileges?

Spiritualists, above all others, should be workers. To them the light of interior revealments is given when they seek earneatly and in harmony with the law of supply. They have been shown the necessity of right doing here to ensure being right hereafter; and every neglect of duty will appear in their future harvest, which they

must reap. There is a principle involved in the influence of early impressions which all should understand-Spiritualists it would seem more readily than others. They have not only the examples of the Romish and Protestant churches, but their own ranks are teeming with like examples. Look for a moment at the beterogeneous mass called Spiritualists, who while agreeing in the fact of spirit communion are disagreeing about the methods. In this, the influence of early education is plain to be seen. The outcroping of creeds once accepted as divine truth can be discovered in the sayings and writings of all who had matured in those doctrines before accepting the truth of spirit communion. They were rooted and grounded in the faith, having grown up under the teachings of orthodox theology, or, it may be, of materialism, and there will be a consequent shaping of their reasoning tipon the subject of Spiritualism in accordance with preconceived opinions.

The importance then of early instruction in the science of blology, psychology, mesmerism, clairycyance, or in psycho-physical and apiritual sciences, can not be overestimated. More assiduously should parents labor to instruct their children in these matters than do the Romanists work to instil their bigotry into the young mind. More earnestly than the most fervent prayer of the Protestants for the conversion of their children to their faith, should the the Spiritualists work to lead their children into a knowledge of spirit communion. The pure incense of harmonious lives should be kept burning upon the home altar. Their evening stance should be as a golden gateway, awung open wide, to admit them to the halls of supernal wisdom. And the Sunday lyceum should be instituted in every village and city.

When Spiritualists take hold of this matter in earnest, and work not only to rightly incline their offspring by prenatal influences; but also to surround their early years with harmonious conditions, sowing in their minds choice, selected seed bearing the germ of spiritual refinement, then will the race come into possession of the ladder which Jacob saw in his vision "whereon the angels ascended and descended" and-mankind will walk so near the verge of heaven sa to hear the songs of angels, whose voices shall gladden earth answand blend the dif-

Then let us one and all resolvé, and carry the resolve into active and ceaseless labor, that henceforth we will work, for the children, leading them into higher walks and purer lives, and by inspiring in them the noblest desires and loftiest impulses direct them to that knowledge of things physical. and spiritual which leads up the Universal Fountain of Light and Wisdom.

Huxley denies the existence of spirit communion and, behind the age, scouts investigation into its facts and derides the very quality and character of proof itself. Singularly enough, when he starts out to urgo the acceptance of his favorite hobby, bacterfa, he pursues the very course and line of argument and proof which he scouts as applied to the spirit question. Hourges probability, because all his facts are accounted .for by his proposed solution or theory. He insists on this harmony being accepted as conclusive proof of the existence of bacteria in the earth's invisible atmosphere, and yet he derides that very line of evidence as being demonstrative of spirit action.

The proof of spirit communion lies in the co-ordination of facts observed by countless observers and in innumerable instances. But one solution has yet been found to harmonize and account for all the phenomena or facts we refer to. That is spirit action? This accounts for all. It was by this process of co-ordination or harmony of facts that Newton arrived at the theory of gravitation, and by this process Huxley asks the philosophic world to account his theory of bacteria. "What is sauce for the goose is sauce for the gander," and fight against it as they may, Huxley and his unwilling brothers can not yet kill the line of argument upon which is based all accepted philosophic theories. It is useless for them to kick against the pricks, spirit communion with mortals is a demonstrated fact, as much so as gravitation.

Both before and after "conversion" to christianity John Newton, surnamed "the pious," was a slave trader, yet he was a light in the churches. This should teach moderation and charity to such as pride themselves on being christians. Their acts will be judged by posterity as are his. He abandoned the trade only because he found it to becover done, not from any conscientions scruples. What will induce so-called christians to

The Channing Celebration in Chicago.

One of the most hopeful signs of the growing spirit of toleration was seen in this city on the occasion of the celebration of the one hundredth anniversary of William Ellery Channing, to whom Unitarians look as their great fountain head. On the evening of the 7th inst., there being no admission fee, Central Music Hall was packed from parquet to dome, and hundreds went away unable to obtain seats. Hon. T. F. Withrow presided; Hon. I. N. Arnold read letters from John G. Whittler and others; addresses were then made by Prof. David Swing, his subject being, "Channing as a Religious Reformer;" Rev. G. C. Lorimer (Haptist) who gave a graphic account of "Channing as a philanthropist;" Rev. W. R. Alger (Unitarian) spoke of "The character of Channing as an ideal force in the life of America;" Rev. H. W. Thomas (Methodist) roviewed "Changing's anti-slavery work," and Rev. Brooke Herford spoke on "Channing's influence in Europe." A choir composed of the finest singers in the city supported the interest of the occasion. The addresses were replete with the broadest charity and toleration, sinking all minor differences of belief and holding up in bold relief those passages in Channing's career which allowed the speakers to meet on common ground and with one voice unite in eulogizing the life and labors of a man who was too big for any one narrow sect, and whose rich legacy of worth and work belongs equally to every American citizen. The only exhibition of bad taste came, not from any of the so-called orthodox speakers, but from a Unitarian and one who prides himself upon his high culture, good breeding and manners. It was left for the polished and very proper Rev. Wm. R. Alger, to go out of his subject and contrast Channing with Thomas Paine, to the disparagement of the latter. Paine equally with Channing loved the people, and certainly did no less service for America; and because Channing held religious views that gave him a life sweeter, happier and more charming than fell to the lot of the author-hero of the Revolution, does it justify a man calling himself allberal thinker in speaking disparagingly of the latter, and doing it, too, in the very building where only two months before an equally large audience had crowded the hall, with an admission fee of a dollar a head, to celebrate a similar event in his life? If such a spirit is the result of cultured Unitarianism, the sooner it dies the better. Not long since when Unity church of this city was anxlously looking for a man to fill the place of Robert Collyer, one who was Interested inquired of a Colorado man, who was familiar with Mr. Alger's ministrations in Denver, us to the fitness of the gentleman to fill the place of the great, warm-hearted pastor. The reply was: "Alger is an Iceberg ground down with a dictionary, Unity don't want him." Three months preaching in the pulpit so long warmed by Collyer, proved insufficent to thaw the ice, and Unity church decided to dispense with cultured frigidity and seek answ for a permanent pastor. Before the two hundredth anniversary of Channing's birthday, may the eternal fires of love, which abound in the Spirit-world, melt the heart of this Unitarian icoberg, warm the blood in his veins, and nerve his hand to grasp in fraternal respect and esteem; the hand of the man he disparaged a hundred years before.

Mrs. Maud E. Lord, a favorite medium in the West, is unce more delighting her old friends and now investigators by her seances in this city. Through all the trying ordeals she has encountered, her spirit friends have been faithful in their protecting watchfulness and in ennabling her to retain lier mediumistic gifts. Last week we had the pleasure, in company with Mrs. Bundy, of attending a scance at the house of Mr. and Mrs. Capt. Gardner, who having known Mrs. Lord very intimately for a dozen years; asteem her highly, both on her own account and for her spiritual gifts; and have had the fullest opportunities for witnessing the manifestations at all hours of the day and night and in ways not possible in public scances. At the scance referred to there were many fine manifestations, though the medium fels chagrined that they were not so good as usual she said, but the friends were well satisfied and felt amply paid for attending. Both Mrs. Bundy and ourself had a number of satisfactory tests. concerning which we shall say more in some future issue. Mrs. Lord, it is hoped, will remain here for some time, as she has far more applications for engagements than she can All.

The anniversary exercises at Battle Greek, Mich., Wednesday evening, March Sist, were as follows: Song by Mr. Jordan, of Battle Creek; inspirational poems by Mrs. Hallock, of Jackson; original song by J. Madison Allen; circle for spirit messages, participated in by Mrs. Hallock, Mrs. Wright, of Kalamazoo; Arthur Gray, Loella Brooks and Mrs. Estelle, of Battle Creek; a strange gentleman (name unknown), and Sara S. and J. M. Allen; song, "Departed Days," by Barn B. Allen; and closing remarks and benediction through J. M. Allen. At the close of the pleasant occasion Mr. and Mrs. Atlen took the night train for Boston.

Dr. White, of 313 Market street, St. Louis, again has our thanks for his steady stream of valuable clippings from various papers. We are always glad to receive newspapers containing accounts of spirit phenomena or any thing for or against Spiritualism.

Do More Straining.

Occasional contributors to the press and even some who write regularly, deal out what they have to give in such bulky solution that he who has the hardihood to attempt to wade through it soon finds himself floundering in a sea of vague bewilderment. Many have interesting facts or new ideas of great interest and benefit to the public, if clearly and concisely stated; this can be done if time and painstaking care are given to the manuscript before it is sent to the publisher. Some of the most valuable articles which come under our observation are written by persons who have never received more than a common school education and often scarcely that, but their contributions show careful revision and are more gladly received than others emanating from more pretentious sources. As we have said in the past when referring to this subject: many articles are sent us within whose expansive dimensions much matter of real value is contained, but so hidden by obscurity of expression and so diluted by verbiage as to render them fit only for the waste basket. Only a few simple suggestions need be borns in mind to make the editor happy and procure for the MSfavorable attention. (1) Be thoroughly famillar with what you want to say; keep the main subject of the article constantly in view and avoid being drawn away from it to the discussion of collateral issues, or to details not absolutely essential to a proper comprehension of the subject. Write out what you have to say in the same straightforward, unreserved manner you would employ in talking with a friend; do not wait to pick your words; stop when you have got through; this last suggestion may at first blush seem superfluous but it is one of prime Importance; many a dreary paragraph is often added after the writer has, unknown to himself, Anished.

(2.) Now go over the manuscript carefully and strike out every word that can be omitted without affecting the sense; aubstituting in some cases, if need be, words which more accurately convoy your meaning, bearing in mind that the best style of composition is that selection and arrangement of words which simil convey to others in the easiest manner the fullest understanding of what you wish to express. Having gone through this process you will have strained off all the water and got your article ready to copy and send to the publisher; now carefully copy it and forward, taking care that the full amount of postage is prepaid.

The observance of these suggestions in a single instance will show the writer the great benefit he has derived therefrom and insure his adherence to the practice until he shall have not only perfected his style but added immensely to his power of concentration and ability to accurately and felicitously express himself.

We eagerly seek from every source facts and philosophical thoughts which shall tend to aid the Jounnal in its mission as an exponent of Spiritualism. We believe it to be the duty of every one who can assist in this work to do so, and we hope our suggestion to have the contributions well strained will not deter any one from writing, but that it will be taken in the same kindly and fraternal spirit in which we make it.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. Alice B. Stockham will lecture at Milton, Ill., this week. She is having success wherever she goes.

Blahop A. Beals lectured at Breedsville, Mich., April 12th. Halectures at Tennville, the 18th, and at Paw Paw, the 25th.

Glies B. Stebbins writes as follows from Washington, D. C.: Mrs. Hollis-Billing has given some very interesting and valuable scances here.

E. V. Wilson, of Illinois, the veterka Buiritualist and test medium, lectured as Osceola, Iowa, on the 9th, 10th and 11th of April.

G. B. Stebbins will speak at Longwood, Pa., Sunday April 25th; Brooklyn, L. I., Saturday, May 1st; Harlem, N.Y., Tuesday, May 4th; Byron, N. Y., Sunday, May 0th.

Mrs. H. Morse's present address is Port Huron, Michigan. She has several engagements in Ohio, and is to lecture at Chagrin Falls the last Sunday of April. She will remain in Northern Ohio for a few months.

Lewis Kirtland, of Minnespolis, Minn., writes: Our speaker, Miss Susie M. Johnson, reads frequently before her lecture a poem from the JOURNAL. She is giving great satisfaction to a full house every Sun-

A change of location on the part of the Brooklyn Spiritual Fraternity was rendered necessary by the increasing prosperity of the society. The meetings are now held at the fine and eligible hall, corner of Fulton street and Gallatin Place.

The Trustees of Yale College are much exercised because one of its Professors. Sumner, (e good name) will insist on his privilege of his choice of text-books and the use of Herbert Spencer's Sociology as a text book. The objectors say the work is antichristian, and that the "traditions" of the coilege are christian!

In the Legislature of New York, Mr. Husted has introduced a very sansible bill prohibiting any medical society from disciplining its members for consulting with a phys. ician of another school. The bill is aimed at the old school medical societies who punish members for consulting with homeopaths even where patients are dying, it is made where patients are dying, it is the cannon, of loud noise, but little danger. said. We hope the bill will become a law, -Johnson.

No liquor licenses have been granted in Potter county, Pennsylvania, since 1860, and here are the effects, as claimed by an exchange; "At a recent term of the quarter sessions court of Potter county, the district attorney informed the court that he had no indictments or bill to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge or expense."

The various sects in the village of North Creek, Warren county, N. Y., apparently live in peace and good will toward each other after a manner somewhat remarkable. On the Sist of March, the Roman Catholic, Methodist, and Freewill Baptist congregations held a union festival to raise money to be applied to the building of an Episcopal church at Requette Lake, in the Adirondacks, ...

The main body of the Salvation Army, which is campaigning in England, has something worse to contend with there than hard-hearted city officials. At a meeting in Plymouth on the Drill-Hall grounds a crowd of roughs created a disturbance, and, being remonstrated with, attacked the army. Tho Salvationists repelled the attack with their flets and with sticks, and held their fort for two hours, but were eventually defeated and forced to seek refuge in a house.

A writer in Unity says two parties are in this country trying to drag it back into the religious struggles so prominent before the Declaration of Independance—the Presby. terian League, which is striving to place "God," and "Christ," and "Bible" as labels on the Nation's Constitution—and the Roman Catholics, with their apparent purpose that the Public Treasury shall support sectarian schools or our free-school system cease to be.

Wm. W. and M. T. Myers, of Lamcille. Marshall county, Iowa, write: "If you know of any liberal speakers or mediums-we don't mean any of those who profess and do not possess assistance from above-traveling through this section of country, please give them our cordial invitation to make us a call. We will meet them at our nearest raliroad station, East Lamoille, two and a half miles distant, or station Centre West four miles distant, on due notice of their coming sent to our postoffice address. Here we have free preaching and free entertain-

At the Troy Cemetery, near Birmingham, Mich., a singular scene recently took place. After the services at the grave, and before the coffin was lowered, the officiating minister announced, at the request of the sons of the deceased, that, in consequence of recent desecrations of graves, measures would be taken to secure the undisturbed repose of their father's body, and to that end the coffin lid would be removed and packages of nitroglycerine would be placed about the body by persons who had been accustomed to handling the explosive. This was done, the whole company remaining to witness the proceeding.

The Torch is the name of a neatly printed monthly publication edited by James Kay pplebee, who aithough preaching regularly to a congregation in this city, discards the title of Rev., which he holds in supreme contempt. Never was a paper more true to name than is The Torch; it sheds its bright and kindly rays over its friends, guiding them to a higher and broader view of life and its duties; and it also makes things exceedingly hot for those who; stand in the way of what the talented editor deems right and just. May the light of this Torch grow stronger and more penetrating the longer it burns, until its mission is successful; and as it lights its standard bearer into more happy and prosperous paths, may its rays assume a softer, milder hue; and when at last its sturdy upholder shall approach the Stygian stream, may some kind friend stand ready to receive it from his hands and holding it aloft, light him on his way to that land where every man receives his just reward.

The most impressive feature in the proceedings of the inte convention at Battle Creek, was the appearance on the rostrum of our venerable friend, Bro. N. B. Starr, the spirit artist. On the night before, he had been very ill and many expected that ere the morning his refined and beautiful spirit, released from its fragile earthly bonds, would have flown to that land with which it has long been familiar. Weak, trembling and nearly blind, the aged brother was kindly sided to ascend the stage of the Opera House, where in clear and well chosen words he presented to the Association one of his large oil paintings, representing a landscape in the Spirit-world, bidding the large audience his last earthly adter, and in ringing words of faith founded on personal knowledge, told them of the life he was so soon to enter upon. The scene was one never to be forgotten, and as the good man's tottering steps carried him from view, the hearts of a thousand witnesses went out with him to support and cheer him on his brief remaining journey. Owing to his extreme feebleness it was deemed best for him to return to his home at Port Huron on Saturday, and thus we missed the pleasure of a personal interview, greatly to our regret.

The human soul is like a bird that is born in a case. Nothing can deprive it of its natural longings, or obliterate the mysteri-ous remembrance of its heritage.—Norgent.

Anniversary Services in Lockport, N. Y.

The Spiritualists and Liberals of Western The Spiritualists and Liberals of Western New York, met in Son's of Temperance Hall, Wednesday, F. M., in recognition of the Anniversary of Modern Spiritualism. The meeting was called to order by the president, and hirs Cornelia Gardner of Rochaster, appointed secretary. A committee on resolutions was chosen by the president, consisting of M. Gregory of Lockport, Mr. Chaplin of Hartland, Mrs. Emma Taylor of Johnson's Greek, and Mrs. Gardner of Rochester. The afternoon session was spent Rochester. The afternoon session was spent in conference and the reading of an interesting spirit communication by Mrs. A. H. Colby, given through her hand automatically. An elegant repast was served by the ladies in the hall after adjournment, and the time until evening services, was spent in a very social and profitable man-

The conference opened at 7 P. M., by read-

ing the following preamble and resolutions by the secretary, which were adopted:

Whereas, we, Spiritualists and Liberals of Lockport and vicinity, meeting in recognition of the 32nd Augiversary of Modern Spiritualism, not only deprecate, but con-demn the attitude of churches towards all reforms outside the pale of their respective communions, allowing no place for us as believers in immortality and spirit intercommunion, to give an expression of our belief, therefore

Resolved, That as Spiritualists and free religionists, we will unite to break down old superstitions based upon the creedal dogmas of an effete theology, that has outilved its usefulness, and is rapidly sink-ing of its own dead weight, like other relics of an old barbaric age, into a hopeless

Resolved. That as the time has come, when the whys and wherefores are questioned, we ask why we are compelled to pay taxes upon millions of charch property, held ostensibly to worship (fod in, but practically as a place where the privileged few may meet from time to time to listen to the teachings of configurations between the privileged. teachings of ecclesiasticism based on man's creeds and superstitions, and enjoy operatio music of paid "men and women singers," and witness the brilliant actilevements in the toilets of christian worshipers, while the gospel of a humanitarian religion is entirely overlooked, and the teachings of the humble Nazarene made a mockery with such surroundings, and readering it too

expensive a luxury for the poor to enjoy.

Resolved, That as agant couriers of the incoming dispensation of the religion of humanity, we welcome our faithful co laborers, Mrs. Colby and Mrs. Smith to this field whitened for the harvest, and present to them the thanks of this convention as a token of our hearty fellowship and good

By request, Mrs. Taylor spoke of this anniversary as commencing at a period that characterized the phenomena of spirit in-tercourse on a more physical plane, which have now grown into vast proportions of a fine inspirational character, bearing incon-

trovertible evidence of life beyond.

Mrs. Colby's subject was, 'The age of Progress in which we Live." She said that mandives to day in an age of investigation. He has weighed anchor upon the vast unknown sea of knowledge, where everything is ready for his investigation, from sandgrain up to perfected planet, and from the mist to the souls of men. No nation, no age, no time, but has had these spiritual manifestations. The Bible is full of their records, from the "Voice of God" in Eden, to John in Betmen who were emphasically to John in Patmos, who was emphatically told the angel was of his brethren the Prophets, one like himself. Can you find a record of modern Spiritualism more start-ling than that of Saul and the woman of

What minister dare say it is not true? Not one. Did she tell the truth? Who of the sixty thousand ministers dure deny it? God declares "that which has been, shall be, and that which is, buth already been." requires the things that are past. If these manifestations have been, they are required, and must be made manifest to-day. We can give but a few scattered thoughts, she so well expressed, closing with a beautiful tribute to our sister, Mrs. Paufield, who has the tribute to our sister, Mrs. Paufield, who has just passed from our mortal vision into that higher life of endless progression.

The audience silently listened for nearly

two hours, and thus closed the exercises of the first anniversary in Lockport. The meeting was an entire success financially and spiritually.

Mrs Colby goes to Rochester, and commences services next Saturday morning in Odd Fellow's Temple.

CORNELIA GARDNER, Recording Secretary.

Mrs. Thayer, the Flower Medium.

To the Editor of the Religio-Philosophical Journal. Allowing a small space in your Journal. to say a few words in defense of Mrs. M. B. Thayer, flower medium, who is now in this city. She has been most unjustly dealt with by a party here who claims to be a Spiritualist. Mrs. Thayer gave three scances at my house, under strict test conditions. As them. I will confine myself to the last, at which twenty-six persons were present. The medium was taken into a room by two she wore, was removed and thoroughly exbeth of whom will vouch for the truthful-ness of what is here written. The whole company took their seats around a large dinlag table and the gas was turned off. In about fifteen minutes a light was pro-duced and the table was found covered with choice flowers, and one of the gentle-men received a plant which appeared to be in perfect order, not a leaf or twig being broken. The two gentlemen who sat next to Mrs. Thayer then stated to the company that the medium sat perfectly still during the scance, so it was not possible to have fixed the flowers in regular order as they

ent are.

M. MCEWER, M. D. Washington, D. C., April 10th, 1880.

For sale at this office.

The Hygienic Cook Book, containing many useful receipts. Price 20 cents, postage 2 cents. For sale at this office.

Shakerpeare.

MISTARES AND PREJUDICE Of Religious and Temperance Journals.

Bome good Religious and Temperance journals are making the mistake effectining to advertise a most valuable anti-interiesting medicine, simply because it is called "fitters," while the same journals are making s greater mistake by advertising some drunken whisky stuf, or nostrum, because it has some nice fancy deceptive name, ending with "sine," "time," printed on its label, when the bottle is filled with description, drunkcaucas and death. If these good journals would take the trouble to accertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these journals but know of the host of good Christian Temperance women who rely on them for their family medicines, and how many invalid names they nould make happy and what glad tidings they would send to every neighborhood, by publishing the merits of Hop Bitters, they would advertise them without money and without price. And did theed journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop-Bitters, instead of heer, where the use of hops are needed (there being more actual hop attempth in one bottle of Hop litters than in a barrel of beer, without any of the intexicating or evil effects of beer, they would lay saids their feat and prejudice against the word bitters."

A low of the many witnesses from religious and temperance sources are given below, who use, recommend and advertise Hop Bitters.

The President and Manager of Hop Bitters Mfg. Co. is a veleran Temperance advocate and worker of fortyeight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Christlar work

What the Religious Press Says,

o Nov. 18th. 1918. Hop Bitters Mfg. Co., Rochester, N. Y .:

Gentlemen-We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingred! ent. We feel responsible for the good or bad that may he done to the families of our subscribers that are affect. ed by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may bear from you. "THE LIVING CHERCH."

Temperanço clorgymen, lawyers, laslies and doctors use Hop Bitters, as they do not intuzicate, but restore hrain and nerve waste.-Temperance Times, Breckport,

"They are not a bevarage, but a medicine, with caratire properties of the highest degree, containing to poisonous drugs. They do not tear down an aiready debilitated system, but build it up. One bottle contains more hope, that is, more real hop strength, than a barrol of ordinary beer. Every drugglet in Mochester sells them, and the physicians prescribe them - Rochester Reentag Express on Hop Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop litters, feet kee to doso, because their merits deserve to be known.

Ree to do so, because their merits deserve to be known.

New York Independent.
Northern Universal Advocate, Byraense, N. Y.
Examinor and Chronicio, N. Y.
Example and Chronicio, N. Y.
Example and Ressunger, Cleveland, O.
National Reptist, Philadelphia, Pa.
Pilot, Boston, Mass.
Christian Handard, Clucianati, D.
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Methodist Protestant, Baltimore, Md.
Goothwestern Christian Advocate, New Orleans, La.
Christian Mirror, Portland, Md.
And over five hundred more Heligious and Temperance papers.

Frisford, Ease., Sopt. 29th, 1978.
Sies - I have taken Hop Bitters and recommend them to others, as I found them very beneficial.
East. W. TULLER,
Bec'y Women's Christian Temperanco Union.

A MEDICINE, NOT A BRINK.

High Authority. Hop Bitters is not, in any sames, an alcoholic baverage or Liquer, and could not be soid, for men, except to ; sone desirous of obtaining medicinal bitters.
OREEN B. RAUM,

U. B. Com't Internal Rev.

Dear Sis—Why don't you get a certificate from Cot W. H. W., of Baltimore, showing how he cared himself of drunkenness by the help of Hop Bitters. His is a wooderial case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city. Cincinnati, new Orleans, New York: in fact, all over the contry, as he has spent thousands of dollars for rum. I honestly believe his eard would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of soher men by inducting the use of your biliers.

J. A. W.

Prejudice Kills.

"Eleven years our daughter saffared on a bed of misery under the care of several of the best physicians, who gave her disease various names but no celler, and now she is restored to us in good health by Hop litters what we had pooked at two years before using it. We earnestly hope and pray that no one else will let their sick ander as we did, on account of predictive signois so good a medicine as Hop Bitters. —The Pureus.—Good Tempers.

Million, Bel., Fab. 10th, 1880.
Having need Hop Bitters, the noted remedy for debility, pervousness indigection, etc., I have no hesitation in easing that it is indeed an excellent medicing, and recommend it to any one as a truly toolc bitters.

Respectfully, Hev. Mrs. J. H. ELLGOOD.

I declined to insert your advertisement of Hop Bitters last year, because I then thought they might not be promotive of the cause of Temperance, but find they are, and a very valuable medicine, myself and with having been greatly benefited by them, and I take great pleasure in making them known. Rev. JOHN MEAMAN, . Editor Rome dentinel, Alton, N. Y.

Sciple, V. F., Bec. 1st, 1879.

I am the Paster of the Saptist church here and an educated physician. I am not in practice, but am my sole family physician, and advise in many chronic cassole family physician, and advise in many thronto cases. Over a year ago I recummended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. Son has been greatly benefited and still uses the medicine. I believe she will become thoroughly cored of her various complicated diseases by their use. We both troommend them to our friends, many of whom have also heen cured of their various allments by them.

Here, E. H. WARREN.

Cured of Drinking.

"A young friend of mine was curred of an insatisble thirst for ilogor that had so prestrated his system that he was unable to do any business. He was entirely cured by the case of liop Bitters. It silayed all that burning thirst; took away the appetite for injury made his perves steady, and he has remained a sobur and standy man for more than two years, and has no desire to return to his caps, and I know of a number of others that have been cared of drinking by it."—From a leading R. H. Official, Chicago III.

Whichest for Clerewiners. Wicked for Clergrmen.

My wife and farghter were made healthy by the use of Hop Bitters and I recommend them to my people.— Methodist Clergyman, Mexico. N. Y.

Methodist Clergyman, measured and Eldney Trouble; was unable to set any medicine or doctor to core me at it! I used Hop Eliters, and they cored me in a shert time. A distinguished lawyer and temperance unater of Wayne.

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malarial disease contracted in Texas, and was quickly and completely cured by the use of Warner's
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["A drop of joy is every word."] PLEMINGTON, Hunterdon Co., N. J., Dn. R. V. Piznoz, Buffalo, N. Y.;

Three months ago I was broken out with large ulcers and sores on my body, ilmbs and face. I procured your folden Medical Discovery and Furgative Pelicis, and have taken six bottles and to-day I am in good health, all those ugly ulcers having healed and light my skin in a natural, healthy condition. I thought at one time I could not be arready although I am healthy conditions. not be cured. Although I can but poorly express my graditude to you, yet there is a drop of joy in every word I write. Yours truly, Yours truly, JAMES O. BELLIS.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairveyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchant's Building, N.W. cor. La Balle and Washington Bts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or furgical treatment directed and applied as the case demands. Bee advertisement in another column.

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Spiritualist's and Medium' Meetings.

Wisconsin Spiritual Conference,

The Northern Wisconsin Spiritual Conference will hold a three days' mosting in Spiritual Hall, Curro, April 16th, 18th and 18th, 1850. R. V. Wiscon, Re iman who has given more public tools of spirit communions from any other rights maddling, he custaged as appearer. He will give one of his senares on Saturday evector and one Sandar P. H. M. I o'clock, in which he will give rangenis in people's lives, Candride ministrates and many chare thiercolong tologs to investigators, Adminion to engage, 23 ceats. Other speakers living, appearance of their speakers living, appearance in process in participate. The meeting will be called to other at their 10 o'clock Friday a, H. The Omnorfriends will calertan free to the extent of their hilly Usual rates at hotel. Let there be a grand rate:

CORA, B. PHILLIPS, Sec., Wm. B. DOCK WOOD, Prest. Umro, March 10th, 1900.

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin

These meetings are held every Friday evening, at half-past seven. The themes selected thus far are as follows:

April 9th .- "Evolutions in Religious and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

April 16th.—An Experience Meeting. April 23th .- "The Religions of the East." Mrs. Imogen C. Palea.

April Coth.- After Dogmatic Theology, What?" Glies B. Stebbins, of Detroit. Mich. May 7th .- Col. Wm. Hemstreet.

May 14th .- "Mediumship and Maliums," Henry Kiddle. May 21st. -Prof. J. R. Buchanan.

S. B. Nichols, President.

Married.

At the residence of O. L. Hotton, April 2th, 14 ct. by Atlen Woold, Eq., Mr. Burkt V. Vaningereen and bliss los Jameson Hotton clangting of Prof. W. F. Jamieson of Minnerous, artor hillegan, Mich.

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AND STIBLES OF THE AND STIBLES OF THE PROPERTY OF ALL WAS ALLOWED IN THE INTERNATION OF THE PROPERTY IN THE PR

TIL Expense Vovers-McLiumbly-Conservation of Your and Law or Suprise Manufactualities—Matthewallous—

For sale windows and result by the Rough Patients Publishing Stokes, Chaings,

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SOUL BEADING, Or Psychometric Delineation of Char.

Mrs. A. Reserved would reserve an ender the following and the ender the those who was and will servine a description of their leading traits of character; intellectual and spiritual deciling with discribing for self improvement; marked changes of past december for self improvement; marked changes of past december for self improvement; marked and attacking markey and bring like and allow of these attacking markey and bring like and allow of these attacking markeys and braines and before sleep the area of a pasteon for the mental, moral and physical management of children.

If Special extension gives to medical examinations and prescriptions. Magnetical opper mod in certain cases with great successful medium.

Furly although years of constant employment by the pathle has satisfished fire Beyerapas as one of the world's most ancreasful medium.

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CONTENTS

CONTENTS.

Introduction.

CHAP in-The Spirit and South Death, the Birth of Equation of the Body by the April Chapter Descript View of the Body by the April Chapt I - Go sent View of the Body by the April Chapt I - Go sent View of the Hoperson.

CHAPT I - The Low Heavens or Space as - The Easth Sphere: Bookings of Expedition of the Higher Heavens. The Indian Hyperson: Description of the Higher Heavens. The Segre Heavens: Mr. Cwar's Visit to the Higher Heavens. The Segre Heavens: Mr. Cwar's Visit to the Higher Heavens: mail of the Segre Heavens of Homes Comments Heavens of the Segre Service Segre Heavens of the Heavens of the Segre Segre Segre Segre Segre Segre Management of Segre Se

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Visit the Fathil?

Char. 3.—Chardian Societe Epistes on Inferious Tanas Conf.
continue; Influences at Mentions of Spirit Internation.

Char. 13.—Chardian Societe Epistes on Inferious Cur Convensortion; Private of Spirits to Pan Terrings Holls Marter, Spirits in the Memory Private of Spirits in Pan Terrings Holls Marter, Spirits in the Memory.

Char. 14.—Waterhiller num—Form Machinetanon cur Conversortion; Private of Spirits to Pan Terrings Holls Marter, Spirits in the Memory.

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"M. A. (OXON)," ON PSYCHOGRAPHY. SLLUBTHATED WITH DIAGRAMS.

SYNOPHIS OF CONTENTS: List of Works bearing on the Subject. Personal Education of the Part Guidenstybes Constant Propings of the Personal Education of Propings and with Public Personal Personal Education of Persona

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it will require much space to describe all of ladies, and every article of wearing apparel amined. The garments were then replaced and the two examiners accompanied her to the parior and seated her between Prof. Lyman and Major Thomas Gales Forster,

ware upon the table. The company were unanimous in their decision that the scance was a success, that Mrs. Thayer is one of the most in markable and reliable mediums of the pres-

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A sufficient stand medium's meeting will be held by Dr. Wm. Waggin, Sandays, at F. F., at 508 West Madison street. There will be trance speaking, tests,

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Colebration of the 39d Anniversary of the Advent of Modern Spiritualism in Cleveland, O., March 31st.

THE PREPARATION.

Owing to the well ennounced intention of cele-brating and the extra preparation made for the annual festivity of Spiritualism in this city, the invitations sent to all the auturban towns, and the mention of the fact through the spiritual press, the public here generally was on the qui size for the event and the friends of the cause railled in numbers that fairly opened the eyes of our "or-thodor" relighbors thodox" pelghbors.

THE DAT.

No cause before celebrated over had fairer weathor for the purpose; the aun shope forth in all the billiancy of Spring; the very robius that had re-turned to us caught the inspirations of the day and caroled forth their sours of praise and greet-ing to the friends as they trioped through Monu-mental Park towards the hall, making the 31st of March glorious Indeed.

THE PLACE OF MENTING.

Halles' Hall, on Superior street, the regular place of meeting of the First Religious Society of piace of meeting of the First Religious Society of Progressive Spiritualists, with a seating capacity of six hundred, was artisically decorated with the Lyceum's beautiful Page, moticos, etc., and the beautiful six pointed "Star of Spiritualism," about nine feet in diameter, formed by two equilatoral triangles, with the motto in the center of "Spiritualism," 1848," aurrounded by six others, "Love," "Wisdom," "Truth," "Justice," "Liberty," and "Peace," the whole executed in gold, white and blue, and perfectly symbolical of our philosophy, Over the arch in shining silver letters was, "Our Thirly-Second Anniversary," and under it on the

Over the arch in ableing silver letters was, "Our Thirly Second Anniversary," and under it on the protein of the stage the word "Welcome."
On entering the half the Reception Committee, Dr. G. Newcomer, Mrs. M. O. Batchelder, Mrs. P. T. Rich, W. G. Hatcher and Chas. Colliar greated the friends on their arrival, first among whom were the venerable Samuel Swari, of Willoughby, O.; E. D. Howe, of Paincaville, O.; W. H. Saxton, Jos. Brott, and Miss Glasson, of Gapava, O.; D. Underbill, of Akrou, O., the veterau planeer and defender of the cause since its inception; Mrs. Orlando Bassett, Milan, O.; E. B. Mossiy, of Ashtatula; J. E. Patton, Wisconsin; Wm. Walson, of Lowell, Mass, and a hest of others too numerous to mention. and a heat of others too numerous to mention. Happy were the greelings as the scattered friends railled once more to do honor to the cause they so dearly love; many were the incidents recounted of the carry days of Spiritualism as they waited for the dial to mark 10.30 A. M., the time amounted of the meeting; when promptly at the time Mr. Thus, Lees, the presiding officer of the day, took the chair and

OPERED THE MEETING

by calling the speakers to the plaiform, promi Dunt among whom were Father Jas. Lawrence (author of Antiversary Day), Hudton and Emma Tuttle, of Berlin Heights, O.; Mrs. H. Morse, of Mich.; Mrs. R. Shepard and Prof. W. Seymour, of Mich.: Mrs. R. Shepard and Prof. W. S. ymour, of Philadelphia; and Dr. Underhill. Conspicuous amongst the public mediums of this city were Mrs. S. Pirnie, Dr. S. G. Turner, Mrs. T. Y. Cooke, Mrs. Dr. Newcomer, and Dr. Cella M. Hill.

The services commenced by a beautiful chaut by the Gratten Smith Quartotic, of Palaceville, O., followed by Mr. Thes. Lees, who said, in his

ADDRESS OF WELCOMP.

Fatures: To day, we have met to celebrate the birthday of the beauthy young glant—Modern Byirtiuslian. To-day be in thirty-two years of age, and still growing; by many he was thought too sickly to live, and many wished that he might not. For a time the lad was delicate, growing beyond his years, but being blessed with a good constitution he has a uited through, is now out of danger, and bids fair to live and bless all who may become acquainted with him, and to-day he 's as fine a lad of his age as the we'ld has ever seen. Bern in the year 1648, it was not until 1868 the little waif was considered of sufficient equequence to make any faus over his birthday; but through the mediumahip of a Clevelander the suggestion was first heard about keeping his hirthday. It may be fresh in the recollection of many here that, at the Nain the recellection of many here that, at the Na-zional Convention of Spiritualists held in this city in September, 1867, a well-known Spiritualist and medium of Oleveland snaiched the opportunity from that excited and busy gathering long enough to tell them that he had in the fall of the previous year, October 19th, 1860, through his dist (a fac simils of the one used by Professor Hare) received a spirit communication be wished to submit to a spirit communication no winness to account them, in which the idea was first suggested that this day about he sunually celebrated, a portion of which with your permission I'll quote: "Some acwhich with your permission I'll quote: "Bomese, which with your permission I'll quote: "Bomese, knowledgment should be made for this meat glorious change; the advent of which has never yet been colebrated as a matter of public rejoicing by the arsembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of earth-life have it oir days of commemoration, and this glorious, new, and holy dispensation be neg-lected?....It is time such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of all. A day of universal jubiles, to be observed through all coming time." And to use the language of the medium (who was none other than our venerable friend and brother who sits by my side on this platform. Mr. Jemes Lawrence, who said he brought it before the contention "onder angel guidance, as coming from the higher resim to keep sive the gratitude of those who can accept and comprehend the glotious boon—the sasurance of immortally—furn-lahed by Spiritualism." The timely resolution was

Wurnas, Spiritualism has become a power in the land and may be deemed the great growing religious idea of the courtry; and Whanhas, It is well to revert to the time of small beginnings, and hold in remembrance the drat ploceers in this spiritual movement; there-

REMOLVED, That this convention recommend to all State conventions and local societies to make the time of the appearance of the Rochester rapplage an anniversary day, the service of that day to be conducted in each locality as may be deemed most practical.

Bince the passing of which, the Sist of March has been set apart by Spiritualists who never organ-ised) all over the world as a day of rejoicing, com-mencing with the celebration of the 20th anniversa-17, a memorable day for those who participated continuing every successive year until to-day we meet to reishrate our thirty second anniversary, and, in the fitting language of another new or this platform, our highly esterned friend and well ry, and, in the fitting language of another now on this platform, our highly estermed friend and well. known author, Hudson Tuttle, "Every society which claims to be based in anywise on the reception of Spiritualism should ceasbrate this auspicious day, and make it for the future incomparably more suggestive than Christmas has been in the past." So, catching the inspiration of the hour, I say, all hall to the day; the glorious Sist of March, the birthday of modern Spiritualism. All hall to the day, the glorious Sist of March, 1848, and thanks to the cunning little Fox (Margaret), who intelligently interpreted the hitherto guest, who intelligently interpreted the hitherto meaningless and mysterious raps at her home in Hydraville; and all hall to the rest of the family of Foxes and the investigators who then came for-Foxes and the levestigators who then came forward to its defense, and those who have since carried forward the work and made it possible for us
to meet on this day compalling the respect, if not
the approval, of even Mother Grandy herself. Time
will not permit me to trace the growth and progress of the cause since its birth, but in spite of
the disorganized condition of the lem it is approading as fast as its best friends could wish, and its
liberalizing influence is perceptibly felt through
all church organizations. The time is rapidly drawing to a close when the pulpit, press, or so-called
scientists, can any longer blind the people by the
criss of "disbolism,", "humbug," or "odic force,"
for one by one they succumb to the many evidences of its veried madifestations, and fresh recruits are yearly drawn from each of these three
conservative strongholds. Even the eminent scientific divine of Boston. Joseph Cook, being in
imminent dancer through the wondarful manifestations he has himself recorded as witnesting at a
segment of March 18th, in the home of the distingraphed Holritonits. Even favorant of Beston.

edance on March 18th, in the home of the distin-graphed Spiritualist, Epes Sargent, of Section.

To enumerate the notable converts to Spiritualism of the past few years the entire morning could be taken up in merely, mentioning their names. In no place of its size has the cause been more successful than in this city. The assembled few here in no wise represent the Spiritualists of this city; the fresh converts of the past year would alone fill this hall. Notwithstanding the "exposers," Bishop, Everett, Baldwin, and others, the mediums of this city have not only stemmed the tide of opposition, but furnished an antidote to those miserable parasites and mountabanks, and have added hundreds to the already lengthy roll have added hundreds to the already lengthy roll of believers in Spiritualism. The demand for better tost conditions in mediumship on the part of mediums and spirits has been heard and the result is most gralifying and conclusive. Many in this city, who are not here with us to-day, could, if they would testify to the indubitable proof they have had of its truth through resident mediums both public and private, all of which tends to

popularize the movement.

Spiritualism, however, has yet strong and bitter projudices to overcome, and in no way can we
better do it then by living true and practically incorporating its heautiful lessons into our daily lives. Every tree is judged by the fruit it bears, and our daily lives, more than our beliefs, is the criterion of our moral and rocial status. Notwithstanding the slanders of Moody when here, eistiatics show that Spiritualists, as a class, are fully the peers of their "orthodox" neighbors, physically, menially, and spiritually, but that is not enough; of them to whom much is given much is required. Faw of us who believe in the higher truths of Spiritualism so embody them in our lives as to obtain the physical and spiritual perfection that we ought present and spiritual perfection that we obgate and might. But this is a day that we can afford to forget the unkindnesses of our "orthodox" neighbors and dwell only on the beauties of our newer and more advanced system of chies as laught in the aprilitial philosophy. The object. I presume, of every system of religiou, whether born in the past or present, is the elevation of humanity, and that arrested the little that are also as the contract of the system of the little that are also as the system of is but experimental. Spiritualism will only sup-plant the errors of other creeds in proportion to the truths it has to work with-for one I neither wish nor do I expect to see the destruction of the churches, but I do hope for the promulgation of higher trutbe, and a more rational conception of God and the great future from the pulpits of edifices which have cost so much, and which we, with the real, indirectly help to support.

The gorms of truth implanted by the Church in my youthful whod have been, as far as I have lived true to them, the guiding star along the rough read on the pathway of life, and I strive to retain them, tut-the errors I discard as fast as I realize them to be such. For the gifts I have received from the Church I am thankful; for those I am now receiving from Spiritualism I am also thank-

> 'It is a faith sublime and pure, That over around our bead, Are hovering on noiseless wing The applils of the dead."

The cui done of apiritualism is summed up in its demonstration of immortality, and the necessity of living good lives on earth if we wish to enjoy it. Spiritua'i im comes to the rescue of the Churc with its demonstrations of immortality against the prevailing skepticism, and in time will ally against the advancement of cold materialism. Then will both christianity and Spiritualism unite to do bourt to this day. Even now, if all were true to their faith, instead of a few bundred celebrating the Stat of March in this city, there should be thousands; instead of only one piace of maciling, there should be dozens; in fact every church now In the city, in the county, aye, in the world, should be filled with zealous study striving to outdo each other in sending up anthems of praise on this thirty-second anniversary of modern Spiritualism, if for nothing else than in demonstration it has furnished us of immortalit .
The two distinctive features of 8; leitualism from

childlanity ere that our salvation in no wise depeads on the goodness of another, but on the nat-ural unfoldment and growth of our own spirit, even after so-called death, and that rule is can and do under certain concilions hold intercourse with those in earth-life. To the friends and co-workers here from a distance permit me, in behalf of the society which I represent, to extend you the hand of welcome. To the friends who are in the hahit of meeting here with us we also say welcome. To the levestigators of Spiritualism sesembled here the welcome is also extended; in short, a leastly welcome is extended to all, even to the curiosity welcome is extrained to all, even to the currently secker. Though limited in time to one short day I hope, by making abort, pithy speeches, that all who are desirous of speaking in the time so spart for conference will have, an opportunity, and we trust at the close of the day you will all feel amply repaid for your attendance on this, our thirty-second applycrarry, and receive that benediction, that naturally attend all well performed duties.

PATUER LAWRENCE. Then followed a ringing Hallelojah Chorus by the Quartette, after which good old Father Lawrence tremblingly stepped to the front, and spoke of the pleasure at once again being permitted to meet with the bollevers in the falls and hoped, if he could not areak to them as entertainingly as formerly, they would bear with his feebloness consequent on his advanced years (eighty-eight). He spoke of the duty of Spiritualists to propagate their truths, and make their belief plain to anyone. He deploy-ed his inability to communicate with the Spiritworld as he had done in former years, but his feeble health precluded the possibility.

More singleg and then Mrss H. Morse, of Mich.

a comely dame just in the youth of old age, favor-ing strongly the picture of Martha Washington in appearance, an carnest advocate of Spiritualism, and reform, recited a beautiful poem descriptive of the grandour of the spiritual philosophy, supplementing it with a few remarks in which she thought they were becoming a wiser and better people if they were bringing nearer to the cars of the people the sweet voices of aurels. She was not partial to same. She would be glad to see the day when all lams should be banished from the earth, and there would be cause and effect from which to reason. Her remarks were very elequent.

Mrs. Emma Tultle was then introduced and gave in ter i luitable manner. Helen Hunt's poem of "The Parson's Sabbath Breaking," pro-

Their came the gladiator, Dr. Underbill, of Akron O., the veteran Spiritualist champion of Ohio, and early defender of the faith, who told of the early days of Spiritualism in Cleveland, and of its progress in the past thirty years. He thought that the lead in the angitualistic progress must be taken by women. He said that under the present non-uniformity of the planetary system, there would be no harmony oven among spiritualists, let alone the churches which were considerably jostled. He thought the progress of Spiritualism

was nowhere more marked than in its liberalizing Thos. Lees here took a few minutes to call attention to the spiritual papers and the duty of Spiritualists in this direction, claiming that all ought to subscribe for at least one paper, and that the excuse they could not afford it while they had a eiger stuck in their mouths, was not a good one. He edvised all to take the Exitore Purcesorm-cal Journal, or the Banner of Light, and thus

thow a live interest in the cause.

Then a general conference followed which was participated in by Bamuel Smart, Levi Nichols, Mrs. Lawrence, Wm. Joselyc. Frof. Seymour and others, the morning session closing with a poem from little Bertha Smith (a member of the Children's Lycoum), and a quartette from the choir.

APPENHOON SESSION.

The smiling faces of each one as they re-appeared in their seats told plainly the story that their physical natures were satisfied and were again ready for the spiritual feast about to be spread by

HUDGON TUTTLE

the well known author, poet, and lecturer, who proceeded to give the anniversity cration which no synopsis could do justice to; suffice it to say it was in his happiest strain, and all showed by their samest attention, his remarks sank into their their servest attention, his remarks asuk into their very socia. He thought that Spiritualists should be the most moral people in the world, and that they were. They don't want any Church organization, or any Savior, for they would fight life manfally in their own atrength. Mis Emma Tuttle followed with an allegory entitled "The Old Woman that Didn't Live in a Shee," the old woman reparation the turnoused abenticism and history. resenting the supposed skepticism and higotry of orthodoxy, while her children and graudchildren were costantly calling her attention to knocking upon and voices outside of a certain mysterious door, which also opened, and disclosed certain spirits—standing for Modern Spiritualism.

Mrs. R. Shepard, of Minnespoils, Minn., Bant delivered a discourse, replete with samest thought. She said they did not believe in a personal God; they however recognized a primal spiritual power, that moves in harmony with natural law. It was a mistake for the disciples to have made of Christ a God, when he had himself said to them, "To are all gods." Spiritualism has solved the problem of tife; has established on a firm foundation the belief in immortality; it takes us behind the very phenomena of nature. A collection of \$1925 was phenomena of nature. A collection of \$19.55 was then secured to assist in paying the \$75 debt, contracted at expenses of the occasion, and the song "itood bye, Old World" was sing. Speeches were then made by Professor W. Seymour, of Philadelphia, and Mrs. H. Morse, of Port Huron. Mich. The latter said that Spiritualism had been clearing The latter said that Spiritualism had been clearing the darkest corner in the world, the human stomach, and was also working to clear the brain of
mankind. They had asked the angels to come
and tell them how to live, and they were enabled
to enter into communion with the heavenly powors. Bome questions were asked regarding death
by Mrs. J. H. Ammon and answered by Mrs. Shep-

IN THE EVENING.

After the business of the day a fine programme of music, recitations, etc., was enjoyed at Ifalle's Hall under the suspices of the Children's Progressive Lyceum, deserving of itself a full and separate report. At its close the floor was cleared for deacing and the merry making was continued to the house the house the first the to a late hour, it bring mearly 3 a. m. before the music ceased, and thus closed one of the most succostful ambiversary colebrations ever held in Oleve-land or any where else; such was the verdict of all who attended, the only regret being that two all who attended he only regret using that two days instead of one were not set spari for so important an occasion. In conclusion I must add that the proceedings were favorably and fully reported by all the city papers, and the try of the news boy was heard on the streets, "Here's yer Hereid, Leader, and Flatedader! all about the spirits and the anna-versary."

This H. Leas, Secretary.

What Does He Mean?

"THE MATERIALIZATION OF SPIRIT."

A late lette, Vol. 23, No. 3 of Raligio-Priti osophical/Journal contains an article copie from the Liondon Spiritualist, headed "The Materialization of Spirit," upon which subject the author undoubtedly manifests but a limited knowledge of facts in phenomenal Spiritualism, however amply supplied he or she may be with the truths of its philotophy, and as I have grown beyond the plane of consure for difference of apinion, and learned to regard each expounder as being equally hones with myself in the theory he promittates, I feel quite sure that the author of said paper, who ever he may be, will feel inclined to thank, rather that censure me, if I take the liberty to teach or show him the egregiousness of the error into which he has thoughtlessly fallen. That I am correct in my charges of error against said author, and for demonstrating the same, allow me to quote from his article such statements as will place before your numerous readers the grounds for, this, my friendly, but carnest criticism. In the second paragraph the following language is used:

Throughout the whole range of thirty year apiritual manifestations, during which many solid substances transported by abnormal means dur-ing stances, have been given to the observers, we believe there is not a single instance in which the recipient is now able to produce any fabric so presented which can be demonstrated not to be of human manufacture, or any substance (such as locks of hall demonstrably not of terrene growth."
Also, fourth paragraph: "If it be true that nothing from the world of departed spirits can be materialized at all, and that the most enthusication not produce any thing from another world ma-terialized at a scance, it follows that at applit circles the governing powers but move, transport and transform objects belonging to this world, to give us some idea about themselves, but are in reality manifesting to us indirectly by sign and by It will be seed that paragraph No. 1 sets forth

declaratively the conviction, that no positive ma-terialization of supramundanc origin has ever occurred, while paragraph No. 3, in doubtful mood, asserts that all materialized substances made manifest at apirit circles, are of "terrene growth." Now, the little word "if," may cometimes furnish a back for arriving at fundamental principles in the solution of profound problems, while at other times it misleads, and shows to what depths of ludicrousness one may subject bimself for want of mature deliberation. With all due deferences for the author's honest opinions, I must here say that with a broader range of thought, and a more thorough acquaintance with factain spiritual phe-nomena, he might have sayed himself from much affort based on doubtful premises. Hut to extricate my friend from the labyrinth of falso views and uncertainty into which he has involved him-self. I will here state, that I in company with many other persons, have witnessed under the auspices of my wife's mediumship, in the full blaze of lamp light, various fabrics manufactured by the manipulations of the materialized spirit when within three feet of my own oyes; said fabrics, in obedience, as it were, to the movement of the spirit-hand, becoming visible by emerging (apparently) out of nothingness; assuming in the inciplent stages of entity something like the va-pory cloud circus, or a thin, gauzy substance aim. liar to a log, or amoke on a clear morning. As the process of manipulation continued, said fabric made rapid progress toward soldity or material-ization; when, in less than thirty arconds of time a beautiful cotton, woolen, or allk fabric appeared with all the properties of materiality and the ad-ditional qualities of the finest finish of human aror mechanism. These fabrics were handled measured, and closely examined by myself and others, and known to be real, substantial cloth. I others, and known to be real, substantial cloth. I have observed the same articles, when receiving a single dash like motion by the spirit, hand, to instantly dissolve into nothingness, so to speak. On some occasions I have seen pertions of the same cut from the person or body of the spirit with scissors, and when thus cut, were of the purest cambric white, and on the inere passing from the hand of the spirit into my own, the same article became 'qolid black instre, etc., etc., and vice versa:

That there is no delusion on my part in tol matter. I have it my cossession now, small bits of said fabrics, obtained nearly four years ago, remaining intest; also a lock of jet black hair taken from the massy flow of bair more than four feet in length, cut from the tample of a female apirit recognized as the mother of the medium spirit recognized as the mother of the medium; the condition of said hair previous to being cut was tested by myself, and I know it was solid as if grown upon the head of the spirit. That the lock of hair was not of my wife's, is evident from the fact, not only that the person from whose head it was taken was recognized as being my mother in-law, but here (wife) is of a very light subura cast. And if it will furnish any additional proof or benefit to those whose brain is troubled and forered with fear of "fraud and krickery." I will-say here that my wife never-sits for material. will say here that my wife never sits for materia leation only under such test condition? as will entitle any each diseased persen to UL000 if he or she of his or her own experiness extricate them-selves from said fastenings. Having thus from the standpoint of facts, demonstrated the claims of my unknown Loudon friend to be wholly in correct, his claims set forth in paragraph No. 4 fall to the ground of their own weakness. Other claims, such as "The transformation, abstracting, and freeing from bands the medium." I had thought not to allude too, but upon second thought, I con-clude a brief notice may be taken with beneficial results, and will say, that such phenomeus are not results, and will say, that such phenomens are not only possible, but are, no doubt, on many occasions, practiced by both good and evil designing spirits; and as this claim was made partly in Behalf of wrongly consured mediuma, I will conclude my present effort by saying, that when, lave-tigations learn more fully the philosophy of Spirituations, and the law governing its phenomens, also how to govern themselves wisely during the investigations, the great clambra and seal now manifested for centuring and persecuting long tried, and proven mediums, will become one whose the and proven mediums, will become one smong the

things of the past. Unionport, Ind.

Beanen eyer moves in advance. It is the lawy sent from God to Held mankind through the cir-cultons paths of life, and by reflecting a light a little in advance, gives assurance to the traveler that beyond the present environments are condi-tions greatly to be decired.

J. H. MECURERALL.

Beath of Mary L. Scott.

Baid a good old churchman a few weeks ago, "Spiritualism may do as a philosophy for life, but will it do to die by!" .This question was once more triumphantly anawered a few days ago, by the removal to the higher life of Slater Mary L. Scott, beloved wife of Brother Andrew J. Scott, aged forty-four years. She aided in the formation of the First Spiritual Church, of the Good Samerlitan organized in this city a few years ago, by the late Chauneay Barnes, and at whose house the latter passed quietly to his apiritual home, blessed with the kind and tender administrations of dear departed Slater Scott. Her door was always open and her heart full of sympathy for the poor and the distressed. Ever at her post she did what she could to help along the great cause of Spiritualism that was so near her heart. She loved the little society of which she was a member, in a way that might be an example for those of greater pretentions. Her dear little blue-eyed boy and tender, angel-faced girl were always by the side of their mother; tenly these dear little once have lost in the outer life a very kind mother, but in the inner life she is still with them to bless them and guide them with true angel guardianship.

The afekment that released Sister Scott from the

lanably.
The sickness that released Sister Scott from the form, was of such a nature as to leave ber in full possession of her mental faculties, by which bless-ing she was able to speak to her friends and declare, though racked with bodily pain, the beatt-tude there is in the glorious truth of Spiritualism at the dying bour. When saked whether she did not feel ionesome, confined so long to the sick chamber, ate said, "No! I am never alone; the angels come and sing to me; they are over with me and I hear their awant voices." A few days before her release, she was in great bodily pain and her liltie boy came to her for the good-night kiss, when she said, "My son, when you kneel down, sak the dear angels to take mamma away from her great auffering; then I will come back to you in spirit and watch over you and bless you with my love."

Though a bind and bander bushend and three

Though a kind and tonder husband and three beautiful children were left bahind, Sister Scott felt that she would not be removed from them in apirit; that as an angel mother she would still be-long to the household.

She gave orders as to her funeral, and who should be the main speaker; wished the hymn, "Nearer My God to Thee," to be sung, a hymn that she loved so much in life and through the trials of her severe sickness.

At her funeral, which took piece in the Good Samaritan Hall, 6th and Buttonwood streets, April 1st, Katle B. Robinson (the main speaker), Cephas B. Lynn, Pre-ident Champion, Dr. Rhodes, and Brother Allen, of the Good Samaritan Society, participated. Tears of sympathy for the bereavement of husband and children fell from the nyes of many in the half. The society feels the loss of one who was ever kind and true to all, but this is of the mortal: in spirit we feel that of the mortal; in spirit we feel that-

"Bhe comes with the first soft tinte of morn, She comes mid' the stri'e and turmoli of life, She stands by your side when tired and worn, And warns by impression when danger is rife.

She comes with a step so notseless and still When trouble is nigh or temptation is string, Breathing kind blessings this word to fulfi-Turning the wanderer from the pathway of wrong. She amiles when she sees hearts noble and great, She breather words of theer and teckons them on; To the fallen she sight—"It is not too late," And shows how forgiveness can siways be won.

Then why should you say that your dear one is Ah! she skeps not beneath the mouldering clay; Rolessed from her sorrows, her spirit has fied— And she lives in a land "That is fairer than day." JOHN A. HOOVER.

Philadelphia, April 2d.

Hems from the Pacific Coast.

Another week here smong the mediums has decloped the fact that like mediums elsewhere, and like other mortals, they do not agree in all things, and in the matters in which they disagree, they make each other very much disliked by the intensity of disagreement. It will not benefit your readers to particularize, but it is well for all to reflect that if this status is so atribingly apparent to a Spiritualist, how much shore unfavorably will it appear to the general public? Can it be expected that disbelievers will not raw, "Why not display among each other that charity of which you so loudly prate?" Aside from this unfortunate condi-tion, the cause appears to be most favorably pro-gressing on this coast.

The Lyceum at B'as! B'rith Hall, presided over by Mrs. Matthews, and meeting on Bunday at 10 A. M. Was, owing to inclement weather (so considered here), not as numerously attended as is usual, but sixty-right out of something over one hundred pup is being present. The exercises in the use of the voice, conducted by Prof. Von de Mark, were highly advantageous and pleasing, and the rectations by the pupils generally, were well selected and delivered in a style showing the bine-Ats of the lessons; marly every little one could be heard di-tinctly throughout that large hall, and without any apparent effort on the part of the which sly apparent enters on the part of the pupil. This Lyreum has reveral groups of adults, which slways gives the children a greater interest. It is a spiend'd eight to see an entire family engaged in Lyceum duties, not as is too often the case in Bunday schools, where the parents attend through conscientions motives or those of policy, and who compet the children to attend for the same reasons, hence the routing is gone through as a matter of form only, but where each is carnest and onthusiastic because pleasure is found to these beautiful exercises. Mr. Mayo is leader of a group, the cidest son

librari in of the Lyceum, and the daughter, Miss Mayo (the medium mentioned in a forms Netter), leader of snother group, with the younger broth-ors and s'store in groups suitable to their ages. This must indeed be a harmonious, joyous, happy

home, the next thing to heaven.

Master Natite Ways, editor of the Lyceum Month-Nation Nation Majoration of the Lycoum months.

Iy, did himself great credit in the manner in which he discharged his responsible duty. Many apaper is but forth thy adult teachers postersing but a tithe of the merit of that by Master Natio, either in style or usefulness of the subject matter, the reading of which is a clear tone and confident manner, accured for him on its conclusion well mested appliance. Mrs. Emma Hardinge-Britten lectured at Charter Oak Hall in the morning, and answered at Charter Oak Hatt in the morning, and answered questions in the evening, at the conclu-sion of which tests were given by Mrs. Ads Foys. In the afternoon Mrs. Criudle gave tests at Social Hall, and in the evening held a dark scance at her pariors in the Sacramento House. Not having been present at any materializing scances by this medium, I can not express an opinion as to the truth of the reports that a dady was em-ployed to manipulate the birds and flowers, and another to "pisy angel;" but certainly her dark circles are conducted in as fair a manner accound be dedired, and under test conditions which preciade the possibility of the manifestations being produced by the medium. Spirit touches and voices occurring at distant portions of the circle at the same time, music upon three different instruments simultaneously, one upon the floor while the other two were floating above the heads of the sitters in the circle, but never together; sliging of solos and duetts by spirit voices float ing about the room, are all hard to account for upon any other reasonable hypothesis than that of

ROLLING STONE. San Francisco, Cal.

The death of Socrates was as pescelul and as happy as if he had been passing upward from the bosom of a loving family circle. No conditions of release could have been more favorable then ex-isted in the Athenian prison where Socrates hearisted in the Athenian prison where Socrates heaved-his farewell sigh, for not only was he surrounded by disciples who loved him, but the very gaoler
had grown so attached to the philosopher that he
wept like a child at the thought of what was to
succeed the draining of "The Bowl." The spiritual surroundings at the time when Socrates quitted his body must have been of the most heavenly
character, and as moreover, age had in his came
almost snapped the "bliver cord," death—or the
saverance of the spirit from the body—must have
been like the failing of a faded leaf before the sutunne's sigh.

tumn's sigh

A Good Medium at Salt Lake City.

To the Militor of the Religio-Philosophical Journal:

This brief account of the mediumship of Mrs. Margaret Hunt, of this city, is offered for publication as being a matter of justice and gratitude towards a medium who has been the means of doing much good by her various phases of mediumship (consisting of ciairvoyance, ciairaudience, icapiration and transplin this fay off city of "the Sainta." The following are some of the tests recently given by Mrs. Hunt in her weekly adances. The spirit of a lady was described by her who lately passed to spirit-life in Australia. Ratrancing the medium she held a conversation with a gentleman present, identifying herself unmistakably by referring to matters unknown to the medium, also stating that she had manifested herself to a daughter residing in California, which was not known to any person present at the time, but which was afterwards confirmed by a letter from To the Aditor of the Religio-Philosophical Journal; not known to any person prosent at the time, but which was afterwards confirmed by a letter from eald daughter. The spirit of a little girl was described to a lady who attended the circle for the first time, and her name given, and the name of the doctor who attended her to her last sickness. The fact was mentioned that she had gathered some wild roses shortly before her last sickness, which was an excellent test of identity to the mother. Another striking test was given to a gentleman who was in business relations with another person whom he suppored to be alive and well in Colorado. The medium, who saw the spirit place his hand on the shoulder of his friend, told him that he would hear serious news from Clabim that he would hear serious news from Cla-cinnati, which proved to be true, for the individual apoken of died very suddenly in Colorado, and was taken home to his friends in Cincinnati, and was taken home to his friends in Cincinnati, and from there came the news that he had passed to spirit-life. This was a striking test, for neither the medium nor the person addressed were cognizant of the facts given.

In testimony of the above we subscribe ourselves on behalf of the members of the circle.

Alvant Ward.

Thos. C. Armethono, Benr, John Gran,
Lucy Ward.

LUCY WARD. Salt Lake City, Utah.

Notes and Extracts.

To depreciate the manhood of Jesus is to deface one of the grandest pictures of human heroism that the world has ever known.

It is said that Martin Luther refused to look through a telescope for fear it would upset his theology, by revealing worlds which were not-down in his catechism.

Mind should bland with mind, and aspiration with appiration; respect the conscientions contic-tions of overy person, no matter what their con-victions may be, for by so doing you challenge the love and respect of every honest person.

The death of Jesus was, one of anguish, gloom and loneliness; and fully realizing the nature of the sufferings close at hand, it is no wonder that the sweat poured from his brow in streams as he pleaded for a milder form of liberation.

The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding Da .- Tucker.

The mission of Spiritualism to day is not only to reveal and to demonstrate the immertality of the ludividualized human soul, but to break down creeds and all barriers which now exist, and are the means of keeping the different families of mankind apart as strangers.

When death, the great reconciler, has comeit is never our tenderness that we repent of, but of severity. This we should always bear in mind and by keeping bitter words from our lips, drive them from our hearts. Live we can never regret, but hate may fill all our lives with bitterness.

Simple belief in God has never cured trouble. Until we come to distinguish between creatures and children, and believe we are not simple products of God's skill and power, but the real off-spring of His heart, our simple belief can produce no agreeable feelings toward Him.—Dr. Deems.

Everything in our daily life is but a shadow of our spiritual life, and so that feeling which we all have that we can speak more freely to a friend in the dim twilight than in the glare of neorday, is only a type of the freedom that we are meant to be led to exercise toward the dear friend, who darkeds our aurroundings to pin us more completely to bimself.—Hope Ledgard.

Houven is not reached by Asingle bound, But we build the ladder by which we stee From the lowly earth to the vaulted skies, And we mount to its summit round by round.

I count these things to be grandly irue, That a noble deed is a step toward God, Lifting the soul from the common sod,

To a purer sir and a nobler view. -J. G. Holland.

Some of the Rabbins tell us that the churchim are a set of angels who love most. Whether this distinction be not altogether imaginary, I shall not here examine; but it is highly probable that among the spirits of good men there may be some who will be more pleased with the employment of one faculty than of another, and this perhaps according to those innocent and virtuous habits or inclinations which have taken the deepest root.-

When I consider the multitude of associated forces which are diffused through nature—when I think of that calm balancing of their energies which enable those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subtervient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of all.-Faraday.

At Chicago, one of the busiest cities of America, is published one of the two most prosperous and widely circulated journals devoted to modern Spiritualism. The number of its aubscribers we have seen stated at mearly 30,000 and they are seat-tered all over the world. It is a bold, include paper, tered all over the world. It is a bold, incluse paper, and its editor seems really anxious to expose fraud wherever he can find it practiced by mediums upon the credulous. Recently, it has carned the thanks of the public by unmasking a gross cheat usmed Mrs. Stewart, who for years has both pre-tending to produce materialized spirit-forms, when in fact they were only herself and confederates dressed up for the negation.—The Theoryphia dressed up for the occasion. - The Theosophist,

Worth Remembering.-If sny one speaks ill of thee," says Epictetus, "consider whether he has truth on his side, and if so, reform thyself, that his consures may not affect thee."

When Anaximander was fold that the very boys laughed at his singing, "Abi" said he, "then I must learn to sing better."

Fiato being told that he had many enemies who spoke ill of him, said, "It is no matter; I shall live

so that none will believe them." Hearing at another time that an intimate friend of his had spoken detractingly of him, he said, "I am sure he would not do it if he had not some

reason for it! This is the surest as well as the noblest way of

drawing the sting out of a reproach, and the true method for preparing a man for the great and only relief against the pains of calumny.

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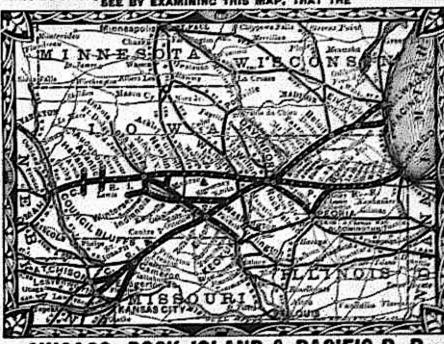


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Our audience had increased so rapidly in numbers that the seating capacity of the hall-which is eight hundred-was over-crowded. Mr. Wheeler followed, referring to the change made in the charter as being necessary, to enable the association to hold property and transact business in a thoroughly legal manner. He also spoke of the adoption of a declaration of principles, that had become not only the foundation of our charter, but the corner atone of the Brook-lyn Spiritual Society. He referred to the adoption of a code of by-laws which had been published in connection with the charter and deciaration of principles which were there for free distribution.

Mr. Lynn then gave us a lecture, choosing for his subject an estimate of Spiritualism in 1830, and dwelt at length upon the perils attending its growth and development in this present era, which he denominated the era of acceptance. His discourse was logical, but interspersed with witticisms and humorous hits with which he knows so well how to interest his hearers. He extended congratulations not only to this society, but to the cause everywhere, and gave the names of many eminent German scientists who had recently endorsed the truthfulness of spirit communion, or the control of spirits incarnate in the flesh by spirits or invisible intelligences who were once elothed in the fleshly habiliments as we are clothed now. To this list he added the names of eminent men in all departments of life, who were firm believers in our philosophy. He was listened to with that quiet soul cornectness that denotes the scholarly handling of a subject, dear to all

In the afternoon there was a conference from two to three o'clock, and lectures from Mr. Champion and Mr. Wheeler filting in the time until quite late. Both speakers presented thoughts of interest, full of logic and good sense, and an honor to the cause. Many were disappointed as it was expect-

ed that Mrs. Byrnes would speak in the afternoon, but time would not permit as some have yet to learn that brevity is the soul of cloquence as well as of wit. The day was insuspicious, but the rain was not sufficient to keep the people away as our audience numbered many more in the afternoon than in the morning. The music which had been selected for the occasion was of a high order and helped to render more glorious and grand the exercises of our natal day, as it attuned in sweetest barmony the aspirations and inspirations of the homes souls there conversed. the human souls there convened.

But what shall I say of the evening, with its alient beauty of myrinds of flowers that were seen looking down from above, peeping from rostrum and floor, sending out their sweet inspiration from beneath, above and around, softened into a more radiant beauty by lights from the many chandellers with its sea of human faces turned upward in anxious soul-felt earnestness, ready to catch every scintillating echo that fell from the gifted and highly inspirational speakers, Mrs. Byrnes and Cophas B. Lynn, with its balmy spring breezes and gently falling rain that seemed over murmuring, God is good, God is good. Every soul seemed wafted into a realm of infinite grandeur, and a holy reverence to fill with a sweet calm every heart. O that the same sweet, pure and henign influence might linger forever with its reliaing power, but, ains, as the day star of reason assumes its regal coronet, it admonishes us that westill dwell in a material realm instead of a spiritual one, and that we have material wants that must be met, and we turn reluctantly to the stern duties and sterner demands of real life, and have only the aweet memories of this hallowed day left, so indelibly stamped upon the leaflets of being that neither time nor eternity can offace them.

The hall was crowded to its utmost capacity, there being at least one thousand people present, while hundreds went away unable to find even standing room. Thus ended a day long to be remembered by those who fully enjoyed its beauty and lovell-ness, its intellectual feasts and holy baptism from the eternal fount of infinite love and

Brooklyn Spiritual Fraternity.

DR. BRITTAN ON MATERIALIZATION.

A very intelligent and deeply interested au dience listened with rapt attention to the very able and instructive lecture before our Fraterally, by Prof. S. B. Brittan, of New York city, upon a subject of such wide difference of opinion as " Materialization." It has been many years since Bro. Britian had addressed a conference, and it was with grateful hearts that we welcomed our friend and brother to our platform. Coming as he did in a severe storm of rain to keep his appointment, was to us encouragement to go on la our work, for when such tireless and faithful standard bearers, are willing to come and interest us, it shows that a common bond of sympathy binds us heart to licart and soul to soul, Prof. Belt. tan is an easy and forcible speaker, commanding the attention of his audience and Keeping it to the close. His language, always chaste and thoughts pure and cumpbling, gives tone and character to any cause, and we are grateful for the co operation and sympathy of such a representative of Rational Spiritualism, and take fresh courage to do our work as it seems to be laid before us by the angel world.

In a brief synopsis I can hardly do justico to the legture. The speaker said:

"Nature works through regular laws that are never suspended or laid aside. We see how grandly and beautifully this is done in the production of the sparkling diamonds from carbon. None can tell the long ages that the primal forces have worked to produce results so wonderful, and it has been demonstrated that it takes three hundred years to produce a full grown tree that covers the rugged mountain's slope, and also that it takes God full forty years to produce a human being whom current theology pronounces totally deprayed, and only fit to be damned for eternity. If it takes God thousands and thousands of years to accomplish this how abourd it is to accept the theory of some Spiritualists, that a spirit can produce a tangible body of blood, bone and muscle by the mere force of will, and dematerialize them again in the twinkling of an eye. Satisfy me that a single law of nature can be suspended for the hour, and I lose my confidence in divine government, whose laws are fixed and unchangeable now and forever. From these unchangeable now and forever. From these general observations, I pass to the phenomenon entitled, "Materialization." I believe that spirits have power to reveal these forces. Spirits have come to me in broad daylight, spoken to me, taken me by the hand and manifested themselves in countless ways; human history, both ascrott and profune, is full of these examples: They were visible in times of great distress and trouble, in scenes of great spiritual exaltation; were with the old prophets. They now come more frequently: prophets. They now come more frequently; they not only walk in the darkness but in the light. They give us voices, and keep their machinery out of sight. We are gravely told

of a spirit form being weighed, the result of such weighing 100 lbs. avordupois. "It is only in modern times that the para-

phernalis of dark cabinets is deemed necmany. The pages of sacred and profune history are libumined with the presence of apirit forces; this can not be explained by hallucination. In spite of popular skeptleism and scientific research, no solution can be given the overwhelming array of facts. Admitting the phenomena, and assume that they are produced by spirits, do spirits clothe themselves materially? Spiritualists who denythe Jowish and Christian accounts of the presence of spiritual boings, run wild with credulity in reference to a phenomenon incompatible with the law of nature. I can not touch the points made by some, notably Allen Kardee, of elementary spirits."

The speaker illustrated his position by facts from the Bible, of the woman of Ender and the appearance of the prophet Samuel, and how Baul went to disguise, and that the record does not show that Saul saw this spirit. "In the Book of Kings we have a most remarkable illustration of the power of the angelic liests. The Jews were at war with Syria, and were surrounded by the Syrian army, and the prophet Elisha saw the armics of heaven, and he prayed that the eyes of his servant might be opened, and he saw as well as the prophet did, and this vast best paralyzed the whole Syrian army, and they blinded this army and the Jews escaped. So with the handwriting at Belshazar's feast. The King saw the spirit hand form and write the mes-sage: 'Mene Tekel, Upharsin! The multitude all saw the writing-the King only saw

the hard that wrote it.

"Jesus appeared first to Mary Magdalen, out of whom he had cast seven devils; again to the cleven apostics, and Paul later on narrates how he was seen by five hundred people.
John on the isle of Patmos saw one of the propheth who revealed to him beautiful paychological pictures of the supernal world, and

he fell down to wership him; but the spirit told him only to worship God.

Before Phillipi, a spirit appeared to Junius Brutus. Cromwell was visited by a mysicrious woman. The Maid of Orleans was addressed by a spirit in an audible voice. The spirit told her where she could find in an old crypt a sword to lead her armics on to victory. Bo with the Swedish Seer, Swedenborg. You have had your experiences and I have mine. At Bridgeport, Conn., I was altting in a gentleman's parlor, and the spirit of a friend appeared. I recognized him as Stophen Dutcher, of Buffalo, whom I supposed was living. Mrs. Anna M. Middlebrook also saw and described him accurately. He spoke to me. If any one says a spirit can come with bone, muscles and nerves, I say that this is impossible. They come as we see a cloud visible but intangible, and your hand will pass through them if they are the genuine production or emenation of the spirit. If it takes God forty years to pro-duce a man, can an Indian maiden do this in the twinkling of an eyet I object to this word materialization -that matter materializes spir-It; the opposite of this is true. It is the spir-

itualizing of matter.
"If we look into this in the light of sound philosophy we can classify it into three classes. I do not deny but that a spirit can produce an outline of the spirit form, but if you place your hand upon it, it would pass through it as a cloud of steam. It would have taken ten-thousand pounds of matter to have surrounded the Syrian army. If it is really a spirit form you see and aut a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer. It is the image of the spirit produced on the sen-sorium of the brain. I have made myself visible one hundred miles away by the power and force of my will. I can produce affidavits of my presence seven hundred miles away, by this will power. Another class is composed of psychological pletures. I admit the fact, and that I can produce the same by a similar law. But you will say, is not this explanation doing away with this fact of spirit presence. I say no, and that it sustains and corroborates It, for what I may be able to do in this life the spirit to whom all the glory and beauty of the spiritual world is revealed, must have far greater power. I do not believe that any human spirit ever loses any power that it ever

"The third-class is where the spiritual senses are opened; they have two modes of perception, the external and the internal, and through the internal we see spirits, as spirits, see one another, and to those who have the power, whose interior sight is opened, they see the realities of the invisible and spiritual world. When we get into the realm of souls all space and distances are overcome."

In conclusion the speaker urged upon his audience the necessity of sludying these occult forces, and urged us to lives of goodness and purity and that we most earnestly culti-

vate "spiritual girts."
On motion of D M. Cole a volo of thanks was given Bro. B. for his kindness in speaking from our platform. D. M. Cole and Wm. R. Tice followed with short speeches. Our next meeting, and all future meetings will be hold at Fraternity Hall, corner Fulton street and Gallatin Place, every Friday evening inatead of Baturday ovening. We have secured a very fine hall, centrally located, formerly occupled by the Young Men's Christian Association, and we cordially welcome all who may be included to unite with us in our work. S D. Nicuola. 467 Waverly avenue, Brooklyn, N. Y., April

8, 1880. Annual Meeting of Michigan State Association of Spiritualists and Liberalists.

No account of the convention held at Battle Creek, Mich, (commencing March 24th, and continuing six days) having reached this office from the secretary, April 12th, we select the main points of the proceedings from a very interesting report by Mrs. L. E. Balley, published in the Baitle Creek Journal.

The President, Dr. Spinney, called the meeting to order and briefly stated the object of the Association. He said that steps had recent ly been taken to reorganize the Association, and legalize it under a special act of the Legislature, passed last spring; that it rested with the members whether they accept the proposed change or not, and proceeded to read the new constitution signed by the officers of the Association, after which he read the bill under which it had been framed. The question of reorganizing was ably discussed by S. B. McCracken, Rev. Charles A. Audrus, Dan-

iel Earl, and others. Wednesday evening Dr. A. B. Spinney took the floor, and after some introductory remarks, said he understood that a division of the Spiritulisis and Liberalists was desired on the part of many. He doubted that the Association did desire such action. He had written to all speakers and prominent persons, who replied unfavorable to such change. An open letter published in the RELIGIO - PERLOSOPHICAL JOURNAL, written by Giles B. Biebblas, was hen read decidedly approving of a division. Dr. Spinney contended that the Amociation was as much a Liberal league as a Spiritual organiza-tion, and should and could work in harmony.

He had invited Liberalists to convene with us, and desired free discussion upon all points. He alluded to the Mediums Medical Association as a necessity for the protection of healing mediums, which he thought ought to work in conjunction with the State Association and become a combined power.

On Thursday, after an hour's conference, B C. Coffinberry, Chairman of the Committee on Organization, made a report embodying articles for a new organization, which were adonted.

Battle Greek was fixed upon as the place of holding the regular yearly meeting, the Satur-day on or immediately preceding the 20th of During the remainder of the session many

short addresses were made on various subjects and important matters were brought to the nolice of the convention. M. J. Babcook interested his listeners with

one of his lively story-telling speeches. Silas Bigelow made a stirring speech relative to the good Spiritualism has done. Mrs. E. Wood-rufl spoke very carnestly and elequently, claiming Spiritualism had made many rapid strides and accomplished great results. J. H. Burnham, the noted Liberalist speaker, spoke briefly in his usual interesting manner. Short addresses were also made by Dr. S. A.

Thomas, W. M. Wooster, Dr. G. H. Geer, S. B. McCracken, Mrs. Mary C. Gale, M. J. Wilson, Mrs. L. A. Pearsall, Bishop A. Beals, J. P. Whiting (tranco speaker), S. C. Coffenberry, Mrs. E. Woodruff, M. J. Mathews, Mr. E. C. Manchester, Prof. E. H. Crane, Mrs. H. Morse, L. M. Pottor, A. A. Whiting, Maryin Baboork, M. Potter, A. A. Whitney, Marvin Babcock, Mrs. Sarah Graves, C. H. Dunning, Prof. J. M. Allen, Mrs. Palmer, (tranco medium), Mrs. Rev. Charles A. Andrus, Mrs. Augusta Whiting Anthony, Mrs. E. Richo, Afred Keyser Abner Hitchcock, J. H. White, L. S. Burdick, and others. and others.

The venerable artist, N. B. Starr. of Port Huron, introduced his pictures in a short but touching address, and asked the appreciative attention of the audience to his work, and

solicited needful help.
On Friday evening, Mr. A. O. Asque, of
Muskegon, introduced the subject of N. B.
Starr's pleture representing the "Summer
Land," which he desired to sell by contribution, and give it to the State Association. He donated & to the purchase; Da Spinney and Dr. Geer also donated the same. A collection was taken up in the audience which increased the amount to \$60.19. A committee consisting of Dr. Geer, Mr. Asque and Mrs. Winslow, were appointed to wait upon Mr. Blarr, who is in a feeble condition, and inform him of the sale of his picture, paying him the proceeds.

The report of the Committee on Mediumship

was read, and mediumable discussed at some length by Dr. Spinney, who invited swict in-vestigation on the part of the people and com-mittee; that unless all proved strictly honest and capable, we should say: "Depart! we know you not!" His position was challenged and strongly opposed by S. C. Coffenberry, who denied the right of the few to sit in judgment over the good motives of others. Those whom the gods had annotated must be loft free to do their own good mission unrespricted by this Association. Various addresses were by this Association, made on this subject.

. The report of the committee on the proposed camp-grounds at Goguse Lake occupied the most of the forencen on Saturday. The complete roported that they had not met with the liberality they expected; \$6,400 only had been pledged thus far. \$1,500 additional was afterward pledged. Dr. G. H. Geer spoke in the interest of N. B.

Starr, the artist, after which Mr. Babcock and Mrs. Andrews each donated \$5 for his benefit, Alfred Keyser, of Kalamazoo, Chairman of the Committee on Mediumship, read a long list of names of mediums, their place of residence and phases. These were indorsed by the Association through the action of the com-

Col. J. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL being present during the Monday morning session, denied the charge in charge not made in this convention, however.—Ed.] of being opposed to mediums; if there was anything that he regarded sacred it was mediumship, and because it was dear to his heart he would clear it of rubbish. No unprejudiced reader could deny his posi-

The Lesson of the Pocasset Murder.

When Freeman, the man who, instigated by is interpretation of the Bible, slaughtered his beautiful little girl, was in prison, he was visited by a clergymen desirous of administering religious consolation. A mind of average comprehension would have thought the lunalic wanted anything else but that, and so the minister found that Freeman was indignant: "The idea," he said, "of his visiting me as he did! I am so far ahead of him in religious progress that we are no more to be compared than the Mississippi and a rivulet."

He spoke truly, for if Abraham when called to satrifice his son, unhesitatingly obeyed, and for thousands of years, has been held up as an example of godly zeal, should not Freeman when called to offer up his daughter, obey?
Does not his obedience show the same religious west, and should it not meet the same

praise? True, our views have changed after thousands of years, and Freeman escapes the gallows to pass his life in a lunatic sylum. Were Abraham living now, and had no been caught with his son boded and his knife up-lifted, he too, would grobe bly have been sent to

keep Freeman company.

Freeman is insone, and his insanity is the cruel result of too much Bible. Other Christian tians take the book and give a passing assent to its pages. He took it as the actual words of God, as his religion commanded, and it dethroned his reason just as it has the reason of counties others. If any one doubts, lot him read the reports of his conversation. He is full of the Bible,—so full he has room for nothing else. A gentle, affectionete father, yet he feels no more remorse for killing his child than his Jehovab did for the massacre of the Midianites. He said: "I feel perfectly justified. I feel I have done my duty, I would not have her back. I am not disturbed about the matter. I have trusted God just as far as possible. The work is mine the result is his. Whom he has called he will justify, and those he will justify he will glorify, and it is only a work of time. I want to see the end come that the world may see that there is a God in Israel." No believes, founding his belief on Rev. 2:8-11, that be and his wife have entered the third state of Christian progress, through the "haptism by fire," or the death of their

What is most singular in this awful tragedy is the complicity of the mother. The activity of her religious, faculties has dried up the fountains of maternal love, withood motherly instincts, burned to sakes the affections, and instincts, burned to askes the anections, and left only blind adoration for a bloody tyrant. When asked if she still believed the act was right, she replied: "Why, if Padid not believe it was ordered of God, what should I do? I should become inacne!" What depth of insanity could she reach greater than the one to which, she has fallen? Yet with her husband she has a horzer for being prenounced trans. He save: "I am not farme he od insane. He says: "I am not fasane be-

cause they say so, and I would stay here for years rather than to admit in any way that I had done wrong or that I am insane." Then he adds, and there is a good bit of truth in the biting sarcasth: "If I am convicted of insanlty the Hible must be shut up." True enough, what good is the Hible if we can not follow the examples of its typical men? And what a dreadful thing it would be if the example of these typical men, like Abraham, David and Solomon, were to be followed? David, for instance, a man after God's own heart,—if a description of the like his bedd in a second solomon. devout man were to take into his head to pattorn after him, what a curse he would become.

Freeman's example is contagious. Now we

read that in lows another Adventist preacher received a "command," and a neighbor called by the screams of the agonized wife, came to the rescue to find the wretch had tled his young son to the bed, and was beating him in such a manner that death would probably have ensued had he not been rescued. The boy has disappeared, and it is thought the father's purpose was at last accomplished. Buch instances of insanity, the culmination of the dogmas lying at the foundation of Christianity, are constantly before us, and the lesson they teach is too plain to be mistaken. What difference is there between Freeman's zeal, which we now call insanity, and that of the church propagandists in the ages past? The holy inqualiers of Catholicism, the holy persecutors and witch burners of Protestanism, John Calvin, who burned flervetus with a slow fire, because he disagreed from blm, were as losane as Freeman. The "five points" of faith which Calvin promulgated, that form the foundation of the Presbyterian creed to-day, were the incoherent ulterances of a madman. He never explained them; they never have been understood or explained.

The Poritans were godly people, stark mad in their godliness. Pleasure and happiness were their devils; pain and suffering, their heaven; and God a despot, with only one idea and that to make man shout his glory. No madman was ever put in strait Jacket, who over had a more abominable conception of existence and God, than these Parlian fathers, who braved the dangers and hardships of a foreign shore, for the liberty they denied everyone else, and they never relisted a breakfast so well as they did after hanglog a Quaker or burning a witch!

Here, then, we say to the orthodox world who would make the Bible the source of constitutional law, here you have an example of what the actual acceptance of the Bible leads to. Do not blame Freeman; he should be canonized, for he thoroughly believes that as you ized for he thoroughly bolieves, just as you would have all believe. Nearly all the world once believed, and then was the death of reason, when a myriad of madmen could be hurled on Asia in crusade after crusade, and the plains of Europe resounded with the rush of fanalical armies, contending to the death about points of faith of as little real consequence as the cut of a last year's garment. The nature of God has been the bone of contention in the Christian world for 1800 years or more, and the trinity of the orthodox creed is beyond the comprehension of any sane man, and has never been interpreted. The one-three God; the Father who is his own Son, and the Son who is his own Father; the Father who begot bimself with an immaculate virgin, and the Holy Chost, who was both Father and Son, and yet neither,—can you find in the rec-ords of incoherent ravings of the wildest lumites anything comparable?

We say to the worshipers of the Bible, acept your Freemans; they are rightfully yours, being the perfect fruitage of your teachings. The world has outgrown the age of lunacy, which to you is the paradise and goal of hu-man destiny. Hopson Turrie. man destiny.

Poetry of the Multiplication Table.

From advance sheets of H. P. Hubbard's

"Newspaper Directory of the World," pub-lished by him at New Haven, Conn., we are permitted to extract the following highly inieresting and instructive facts and figures in regard to newspapers: There are 10,131 American (United States and Canada) newspapers-899 dailies, 8,428 weeklies, tri-weeklies and semi-weeklies, 804 monthlies and semi-monthlies. The total circulation of a single issue of each of these papers (omitting 1,920 not given) reaches the enormous aggregate of 20,677,588 copies, divided as follows: Dailles, 8,510,150; weeklies, tri-weeklies and semi-weeklies, 13, 511,424, monthiles and somi monthiles, 8,025, 038. This is an average of 2,011 to each paper for a single issue, and taking all issues of the whole for one year a grand total of 1,836,473.-502 copies. Taking ordinary 40 lb. newspaper at its average measure of 40,000 shoots (solid) to the foot, one live of all these piled up would measure 5,170 feet (nearly a mile) in height, or for a whole year 459,110 feet (over 87 miles) high. Counting them all at the average size of 27x41 inches and placed and to end, one issue would extend 70,048,255 feet (18.380 miles); for one year 6.274 618,106 feet (1,188,384 miles), or over forty eyen times around the earth, and five times the distance from the earth to the moon. In a thousand ums of type there are nearly 3,000 different pieces, and in an average four page eight col-umn paper, set in solid brevier type, there are 148,000 cms (about 450 pounds), or 296,000 types in one newspaper. To print one issue of the total 10,131 papers of this average size, there must be handled nearly five million pounds of type, or 2,998,776,000 types. The total number of editions of all these dailles, weeklies and monthlies for one yest would make 724,398, and to print them occasions the handling of 2,173,490,849,695 000 types. These averages are minimum rather than maximum. There is usually twice as much type, at least, in an office as will set the paper, consequently for this purpose alone, there must be ten million pounds in use, the value of which is about five million dollars.

The book is to be an octave volume of nearly 500 pages and contains besides all the American newspapers, a complete list of all the lead. ing fareign newspapers of the world, even to the Diji Islands.

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CONTENTS.

FIRST PAGE--Epiritual Bervices - Funeral of the Jate Prancis Connor, at Ban Francisco, Cal,—Rioquent Oration De-livered by Mrs. Emma Hardings Britism. Latter from A. J. Davis-Civil and Medical Liberty.

SECOND PAGE. The Pacific Court-Grand Dual Celabra tion of the 210d Anniversary of Modern Spiritualism in Ban Francisco, Cal. An Explanation, Life with the Spirits. The Phantom Blacksmith.

THIRD PAGE -- Woman and the Household. Book Estiews. Magazines for April act before Mantioned. Hpiritualism and Christianny POURTE PAUR .- Methodistic Mendacity. A Point of Mor-

ile. Dr. W. B. Carpunter and Ris Brothers. William E-

lery Channing-Contoppial, FIR Pags.—Dreams. Laborers in the Spiritualistic Vintyind, and Other Items of Interest. Special Sotices. llangous Advertisemente.

Stave Past.-Abniversary Poem. Communication from Minneapolis, Minnesofa. Spiritual Improvement or Degeneracy-How Caused. A Minister Carried Over the Heads of His Andreace. Col. Ingersoll-The Spirit Voice, Modern Miracios-A Humble Virginian Healing the Affilcted by Prayer and Touch. Dr. Splaney. Letter from Prison. The Pasatom Odor, etc., etc.

SEVENTE PAGE - List of Prominent Books for sale at the office of the Religio Philosophical Journal, Miscellaneou

FIGHTH PAGE-Immortality on Immortal Fact. Spirit nalism in San Francisco. Reply to Criticisms of J. M. Peebles, Results of Viriacction. Miscellaneous Adver

Where are the Yesterdays Gone?

BY BUDGON TUTTLE.

"Where are the Yesterdays gone, pape," asked my lit

As we gain the heights of the present, And our eyes o'er the intervale cash Below is the awesp of a river, And beyond the wide plain of the past.

The Yesterdays there are encamping, In a line which extends to the wall, Where clouds with the plain intumingle And the night drops her mantle on all.

The Yesterdays camping in silence, As they went their swift way one by one. While we only thought of days coming, When the present was measured and done.

Through mists they appear as we left them, And forever and ever will stay. As changeless and stony as silence. In the light of the lingering day.

In memory some smile upon us. And our souls are aglow with the breath Of the roses of love and affection, While some are as bitter as death!

Oh! Yesterdays how we regret you! Oh! that prayers deep and ferrent goold bring Us again all blessings of childhood, And the light of its bicssoming spring!

That way we shall pass again pover, By the headland there sets a swift tide; He who passes it passes forever, For no bridge spans the gulf to that side.

In a dream we look in the distance, Through the mlate scilling dark on the plain. The Yesterdays vanish in twilight, But the Morrows will greet us again.

SPIRITUAL SERVICES.

Funeral of the Late Commodore Francis Connor, at San Francisco, Cal.

BLOQUENT ORATION DELIVERED BY MRS. EMMA HARDINGEBRITTEN.

On March 28th the remains of Commodore Francis Connor, of the Oregon steamship line, were borne into the First Unitarian church by eight uniformed officers of the steamship Oregon and deposited in front of the pulpit, amid a white ses of choice and fragrant floral wreaths and emblems, among which was a steamship, constructed of helitrope and violets-emblematic of his inviolate devotion to his calling.

Rev. Dr. McKnig read selections of Scripture, promising spiritual immortality, and the choir chamied Psaim xxiii. "The Lord is My Shepherd." Then Mrs. Emms Hardingo-Britten, standing in front of the pulpit, at the head of the casket, offered this earnest invocation for divine help and guidance, after which she delivered, under inspiration, the following deeply impressive and touchingly eloquent spiritual address:

INVOCATION.

O Thou Infinite and Eternal Spirit; Father, God; Lord of life, and death; author and finisher of being! Lo, thine hand is heavy on us in this trying hour. As we stand in the valley of the shadow, we hear thy voice calling home our heart's beloved, and our spirits rail us, as we listen to the authors which removes from our spirits rail us, as we listen to the summons which removes from our mortal vision the father, friend, the strength, the consolation of many a pilgrim in earth's rough and rugged pathways. But even now, as we bend beneath the weight of our mighty sorrow, whilst our strength is laid low, and the voice that has spoken the word ow, and the voice that has spoken the word of power to the weak, and comfort to the halpleis is hushed forever. Oh, teach us that thou art still the strength of our weakness, light to our hindness, the true and unfalling consolation of every heart that truests then. We know it is thy voice that smeaks to us through the strengt gisness. that speaks to us through the sternal silence that has closed these mortal lips, bidding us panse and consider the solemn lessons

which death alone can teach. Oh, trusted but most elequent teacher! As we stand in the presence of thy white angel, Death, and still the throbbings of our beating hearts, to hear the message that he brings, we uplift our souls to thee, thou only strength and consolation, and learn to lay the burden of our cares and griefs on thee, who alone caust bear them. Help us, oh, heavenly father! and clear away the mists of sorrow from our eyes, that we may dis-cern the footprints of the beloved one, in his pathway to the land of light. Help us to retread the tracks of honor, truth and duty that he has left behind. Captain of our salvation! Pilot of souls! Thou who hast steered thy beloved one's barque to the poet of eternal safety, be with us now!

We see, with streaming eyes and arms outstretched in pain, the receding light of the white and flowing sails as his ship of earthly life is fast drifting out of view. The thickening mists of death have closed around him, and we are left alone, strain-ing our failing sight to catch faint glumpses of the glory in which our vanished friend has cast eternal anchor. Oh, thou great spirit! Pole star of every drifting craft freighted with frail humanity! Teach us how to cry out to thee with heart and voice. We trust thee, ob, our father, in life as in death, in darkness as in light, in this, our home of human grief and weakness, as in the more peaceful days of life's full blos-soming. We know that all is well with him who has gone before. We know he has gained the shores of endless day and waves aloft the banger of immortal triumph over death. The vali of mortal being, so dense to us, is iuminous to him, and from the Mount of Vision we know that he still watches, with an angel's tender pity, the bereaved and mourning friends who linger yet behind and bear the burdens he has

We know the Immortal still loves, and that He is all—aye, more than all—be ever was or could be to those who love him still. Thou, who dost make the very roses thy preschers, help these faltering lips to tell of the joy and glory he has gained. Show to those mourning ones, the radiant mountain of transfiguration to which the angel Death has raised him. Help us to kiss and bless the rod that smites the human heart, but sets the Immortal free, and once more teach us all to cry in spirit and in truth, "Thy will be done on earth as it is in heaven, forever and forever."

THE ADDRESS.

Friends, we meet this day to celebrate the birthday of a soul into the life immortal. Fifty-three years ago there was a birthday of another cort-in the home where this ascended soul first saw the light as a helpless, walling babe. Born into the life of earth, where care and toil are the milestones at every step of the weary way; with all the bitter pangs of humanity's stupendous warfare looming up before him, still he was ushered into being without one tear or sigh to mar his welcome. No prophetic voice of warning spoke of the thorny road those in-fant feet must tread. The mother's heart was full of loy, and rejoicing friends halled the young atranger's advent on life's stormy sea, without one sad misgiving. . And now, when we know how well, how

nobly life's battle has been fought and won, how gallantly he's run the race God set behim, and gained the victor's prize of a well earned immortality, shall we fail to bid the trumphant soul godspeed, or stay with a single murmur the hand of the liberty angel that sets the ripened spirit free? Bather let us strive to follow the shining sails of his true life's ship to that glorious port of rest where the storm is hushed for-ever and the sun-lit waves of joy are beating on the shores of eternal light. Whilst he who is transfigured from the clay of earth to the spiritual glory which our dim mortal aight can not penetrate, the mute and touching eloquence of the form we have beheld in all the panoply of life and strength, so strangely still.

80 DUMB AND SILENT NOW-

Ail. in short, of the solemn mysteries of death—prompt us to inquire their meaning and pause in the giddy rush of life to ask of God, the quiet dead and one another: What has death done to this, our friend and brother? The ways of the Infinite One must ever be mysterious to the minds of His finite creatures, but in His mercy He has taught us enough by that we do know to trust him in all things of which we are yet ignorant, and amongst the brightest revelations of our present day and hour are those that have stripped the grave of all its terror, death of its awe and mystery, and shown to the weeping eyes of bereaved humanity its precious dead in all the glorious reality of life immortal, and death itself to be but the archway to the higher, better, happier spirit land. Another of our Father's gifts to man has been the messages of love brought by the very beings nearest to us. They point to the wealth we gather upon earth, the splendor that we foully lavish upon the crumbling dust of those we've loved, and remind us that all must be left behind, and that the spirit takes not with him the value of death's abroud in material irressure. And yet it is given to us to know there are

MANY MARSIONS IN OUR PATRICES HOUSE: wealth and possessions there; power and strength and noble work to do; joyful duties to fulfill, and life, with all its giorious energies and powers, continuing the worf of being from the point where death has swept it. If this be so, and these revels.

tions of the life keyond are now re-echoing through the wide, wide world, truly we may lift up our hearts in joy and triumph when we recall the noble record that our friend has made and count up the freight of duties well performed with which his gallant ship has sailed away to beaven. Besides the early years of his brave and useful public service, the lives of thousands have been intrusted to his skill and care, and the fortunes, no less than the safety of countless

multitudes, have bung upon the faithful performance of his untiring watch and ward.

The captain of many a ship deatined to plow its way on the roughest seas and brave dangers which none but the well skilled mariner could conquer, none but those "who go down to the sea in ships" and track their way through the pathless wastes of ocean. can understand the perils of the deep—the ceaseless cares and tolls, the sleepless vigils of the stormy night, passed neath the ray less skies, 'midst the howling tempest drenching rain and piercing cold, whilst the lives of multitudes were hanging in the balance on the captain's skill and care. And yet we know that out of his brave hands no single life was ever lost. In his clear record there's

NO BLACK MARK OF DUTIES UNFULFILLED. no employer wrotiged, no murmuring crew oppressed, no friend forsaken, no stranger

eft unalded. Not one soul he ever knew or served with but what would have united in crying. "Godspeed our gallant captain to his well earned rest. If ever seaman plowed his way to heaven he is the man!" Staunch and true! Brave man, great heart, gallant sallor, faithful servant of the king of kings! He watched and waked while others calm-ly slept. He thought and thought, and battled with the stormy seas, and wrestled with the elements, until they became his subjects; and whilst the flery scriptures of the skies stretched out above his head their canopy of glory, he read their solemn lessons in tireless duty, and worshiped his Creator in noblest service to his fellow men. My friends, the last, best lesson which this wondrous preacher, Death, has taught, is, us we thus render the noble record of this gallant life, to emulate its beauty, retread the deep, strong footprints he has made-not in the "sands of time," but in the hewn out rock of grand endeavor; and the last best lesson which the best outpouring of the spiritual hosts have brought us, is the sweet, consoling truth, that nothing that is good and true and beautiful in manhood

can ever be marred by quath. GOD GATHERS UP THE BEAUTIFUL, and he, who cares for the falling sparrow and clothes these blossoms with their wondrous beauty, has treasured up the blossoms of his noble life, and only left the dross and dust to death. "We can not make him dead," the gallant sailor! For mates, companions, friends, he is still the same, though a watcher now on a fairer, calmer For the dear companion he is still the tender guardian of her precious life; for the earth and man and all he's lived and toiled for, he's a guardian angel now, a ministering spirit, making our path more bright, our way more plain, our lives more holy and neater heaven, because a good and faithful man has lived and died. He may, he must, have left a void which none can fill again. Many will miss his heipful, out-stretched hand, and she—his best beloved one-will miss the coming foot that was ever prompt to hasten to her nide; but she knows, as we do, he lives and loves and watches over her now.

The vail of earth, transparent to the eye of spirit, is only dense to us who linger yet behind it, but when we know, as God in his mercy shows us through his angels risen, that the form that sleeps the sleep that knows no waking, is not the man we've loved-that

DEATH HAS NO POWER UPON HIM. that he lives and stands in our midst this very tour, with all that made the man, and the added glory of life immortal, why should we weep or sigh, or put on the weedy of mourning? Why should we wish him back, or stay the hands that lay away the garments in the grave, and leave the guardian angel of the home behind? Remembering all we do know of the shining seas our loved ascended brother is sailing over now, surely we can trust our heavenly father in the yet valled realms of mystery hidden from our view. "He doeth all things well." and though the golden bowl of murtal life i's broken, the sliver cord of earthly duty loosed, the pitcher broken at the fountain and the wheel broken at the cistern, we can bow and lead in calm submission, look back in high emulation at the record of a well spent life, and forward with triumphan oy that he's reached the goal, from which his loving hand will becken us to follow en-ward. Oh, may the memory of this hour be ever green amongst as! May the record he has made, the wealth of freight with which his ship of life was laden be a never dying remembrance to us to strengthen us in the hour of trial; encourage us to speed on amidst thorus and briars to the goal of victory he has gained, until we meet and greet him in the land where the angels have welcomed him with the glorious cry, WELL DONE, THOU GOOD AND PARTHYCL ELEVANT,

enter into the loy of thy Lord." And now it but remains to put away with all rever-ence the faded garments an immortal soul has worn. Lay down to rest the crumbling form of clay. With tender reverance

give back to earth the pale, white form of earth. Put out the earthly lamp. He will not need it more. Quench the dying flame. Nor heat shall burn nor biting frost consume the happy dwellers of the summer land. Let dust and blossoms sleep in the tranquil grave, while the shining soul inhales the deathless perfume of the flowers that bloom in the land of never setting sun. The last rites paid, the last farewell said, the honored dust rised up from mortal sight, commit we all that's left to the silent grave, and hid godspeed to the new born son of heaven with the sweet, familiar closing words of love: "Our father which art in heaven, hallowed he thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses us we forgive them that trespuss against us. And lead us not into temptation, but deliver us from evil. For thine is the ki gdom and the power and the glory, forever and ever.

AFTER THE HYMN

by the choir. "Rock of Ages," Mrs. Britten again said: Before we listen to the benediction, which closes these sacred rites, in the name of the wife and friends of the good and true man whose spiritual birth we celebrate, I tender earnest and heart-felt thanks for the deep reverence, earnest feeling and kindly sympathy manifested by every friend and stranger gathered together in this hallowed ceremonial. Above all, I offer, on my own behalf, and that of those nearest and dearest to our beloved com-mander, our grateful thanks to the trustees of this church, who, in their kindness and generosity, have granted us the use of this sacred place for the performance of our last and holiest duty to our honored dead.

Whilst memory lasts we shall ever cherish the tokens of deep sympathy, which, for one brief hour at least, have bound together this vast multitude in the ties of a common humanity. I know it has been to you, as to me, and all of us, a grateful task to render the best tribute in our power to the memory of a great good man. Your presence and kindly teeling have helped to strengthen me in the performance of a sad though pleasing, duty, and almost changed bereavement into gladuess. Let us all go hence cherishing in our hearts the memory of the brave and true; seeking to shape our lives like his to the line of duty; striving to bring home to earth's last waymark a record as clear and true as his has been not commending ourselves to the father of all, with the reverent cry; "Thy will be done on earth as it is in heaven," now and ever-

The services closed with the recitation of a poem, and the benediction by the Rev. Dr. McKalg.

Letter from A. J. Davis.

CIVIL AND MEDICAL LIBERTY.

Our ever-esteemed friend A. E. Giles, of Hyde Park, Mass., has recently performed an important service. It is not only important for this day and hour of higotec proscription, but it is so justly and so thoroughly well done that it will serve equaliy for years and generations to come. I allude to his recent argument before the " Massachusetts Legislative Committee on Public Health," which, with much other matter of liesith, which, with much other matter of correlative value, has been published. In a neat pamphlet, by Messra Colly & Hitch. In this pamphlet Mr. Giles, with ciparness and logical cohesiveness of statement, meets and defeats the attempt of cotton Massachusetts physicians to procure an "Act to regulate the practice or medicine." And in meeting by facts and arguments this proceeding to the diplomated doctors. Mr. Giles brings holds to the front the tors, Mr. Giles brings boidly to the front the just claims of magnetic healers and spiritual physicians, who, under the proposed act, would be proclaimed outlaws and charlatans. No sick person would be permitted to be healed by "the laying on of hands," ner would any persons, without a regular diploma, be allowed to prescribe for or treat suffering humanity in the old Bay State! Mr. Glies presents an array of facts and corroborative testimony that will apply with equal resisting force in any other State in the Union where a similar bigoted and proscriptive scheme may be lagitated by medical conservatives.

POWER OF THE RELIGIO-PHILOSOPHICAL

. JOUENAL I am more and more convinced that you have struck the master key. Honest Spirtualists and all real mediums, "thank God and take courage." You have not feared the opposition of mistaken and partizan individuals in our ranks; neither have you, so far as I know, extered to the tenderns sentimental weaknesses of either mediums or believers. But your journalistic course has been right coward! "First pure, then peaceable," has been exemplified by you. And at what a cost! Before you began the assault you knew that the hundreds of so-called mediums together with their thomsands of defenders, were strongly extremelyed. You defenders, were strongly entremeded. You knew that they would combine as one mighty adversary to crush you out—to suppress your power by starving you out through the superintion list—but time has shown that "ever the right comes upper most; for even now, in spite of the prom-inence of many of your adversaries, a bril-liant and universal victory is imminent. Your vigorous devotion to the grantest good to the greatest number of mediums and Spiritualists is about to beer good truit

With a gallant recklessness of self-interest you have day and night struggled to bring "Spiritualism, pure and proven," triumphantly out of the storm and tempests of fraud and fanaticism. I have been all along especially delighted, because in your hostillty and combative meaults you did not give so much as a moment's thought to your own personal interest as publisher, which have been incessantly exposed to the incur-sions of your surrounding adversaries. And now your hard work and your devotion is about to bear fruit. Spiritualists all over the country begin to feel better and more hopeful; and the genuine mediums, with the varieties of duties to which the people of the other world have assigned them, respond to the new invitation. A victory for truth and justice can not be long delayed. SPIRITUALISTS' MERTINGS IN NEW YORK.

An intellectual interest in the facts of ordinary mediumship is not widening. Hest phenomena only are in demand. People are weary, possibly disgusted, with mere dark cabinet puzzles. Even the exhibition rooms of "the exposers," attract few of our citizens. There are in this great city several pure minded and eminently successful test mediums, clairvoyants, healers, and spirit-physicians. Their time and talents, never hidden behind dark curtains, are daily and hourly occupied. And the beautiful angel ministry of our slater, Mrs. Nellie Brigham, who is permanently engaged by the First Society of Spiritualists, is irresistible to a large number of the liberal inhabitants. And I hear that the other meetings of Spiritualists are uniformly well attended. In Brooklyn the spiritleaven is working with uncommon activity. Sometimes I find myself wondering what kind of bread the "three measures of meal" is going to scatter among the hungering multitudes.

MEETINGS OF THE HARMONIAL ASSOCIA-TION.

Interest is deepening and widening week by week. What good we design to accomplish, in doe course of time doth not yet appear. Very genuine is the fraiernal bond which begins to encircle the Sunday assembly. An inspiration pervades the congregation. It is like the golden haze of harvest time. But the grain is not yet ripe, and the gathering of the fruitage is deferred. How glorious is the light of science and true re-ligion when seen through the wisdom and love of immortal principles!

NATIONAL GEGANIZATION OF SPILITUAL 1975.

Something of importance (so I am told), is transpiring. Leading minds in Spiritualism in New York and elsewhere seem deep ly impressed that it is time to give "form" to that which for so long has been "void."
Who these leading gentlemen are, has not fully come to my knowledge. But I leafn, dednitely, that I'rof. 5. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cruss, Char. Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a "Constitution, By-Laws, etc., which may possibly serve to bring order out of chade. You remember that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives which begin to enter under the wings of Christian Epiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before aceutioned—is undisguisedly toward existing sentimental christianism. How all this is to subserve the greater spiritualization and liberalization of manmankind, is more than I can comprehend. You will, therefore, now and always find me "outside" of the party lines. The ways of wisdom, if we can only find them, will be ways of plesasutness. Faithfully, as ever.

New York, April 12, 1862. What we contend against is, that profes-

alonalism in Spiritualism which fosters the trade in mediumship, but falls to speak faithfulls to the people of that self-heipful spirit, which is the grand fact in spiritual philosophy. The pandering medium-the presamptuous "inspirationalist"—is of that kind of trafficker which comes under the ban of the spirit. We are never safe when it is the interest of our would-be teachers to keep us in ignorance, and it is true as noonday light that, if the true spiritual and saif-helpful teaching were conscientiously promulgated by spiritual workers, the present degenerating forms of mediumship and professionalism would be turned from in disgust. It is only when men think for themselves and seek truth by the one of their own minds that they can are thing. To depend on others to our thinking and enlightening for us, as bytrimatists. is abserfully, and breeds a class of priestly impostors, who hold a firmer grip of our recentilies than the priests of the other systems. It is the presented—the function of the medium, not the eternal truth that is exhibited so frequently.—If all normal Doybreck.

A.J. DAVIS.

Modesty is the appendage of sobriefy, as to chastity, to temperance and to burn is to chastity, to temperance and to ity, as the frings are to a garment.

THE PACIFIC COAST.

Grand Duel Celebration of the 82nd Anniversary of Modern Spiritualism in San Francisco, California.

REPORTED DY WILLIAM ENMETTE COLEMAN.

Spiritualists have had two grand galadays in san Francisco the past week, a double celebration of the advent of the New Dispensation in 1848; first, in Charter Oak Hall, under the auspices of Mrs. Ada Foye, its lessee, and Mrs. Emma Hardinge-Britten, on Tuesday, March 80th; and secondly, in B'nai B'rith Hall, under the suspices of the First Spiritual Union, on Sunday, April 4th.

TUESDAY, MARCH SOTH

Charter Oak Hall was profusely decorated with charming and picturesque floral em-blems, lovely pictures and streaming ban-ner, while the platform fairly grouned beneath "the weight of choice and fragrant flowers culled and intertwined by Spirit-ualism's fair daughters in honor of the gladsome day. At two P. M. the hall was completely illied, and still they poured in, filling galfery and alales, and this despite the intense excitement in the city consequant upon a most important election then in progress. The exercises afternoon and evening were ably presided over by Mrs. Foya. The afternoon session was opened with a beautiful invocation by Mrs. Hardinge Britten, which was followed by a half-hour trance address from Mrs. M.J. Up-ham Hendee, for twenty-live years a medi-um of standing in California. She spoke at length, and elequently, upon the union of the mortal and the immortal; and preed her hearers not to heed the opprobrium now cast upon the name of Spiritalist, for the time was coming when that title would be esteemed the highest honor that could be

conferred upon them. Following a song by Miss Nickerson, Mrs. Eliza Fuller McKinney next addressed the audience. She defined Spiritualism as the religion of life. This occasion, said she, is well calculated to cement the ties of buman brotherhood uniting the race. All misunderstandings should be quenched in hymns of universal rejoicing and all petty differences forgotten in the recognition of the grander revelations brought by Spiritualism. Spiritualism has a great work to do in assisting to restore the insane through wiser and healthful magnetizers, the closed an excellent address amid loud applause. An exquisite poetical recitation was then given by Miss Clara E. Mayo, a young and popular medium. Mr. C. M. Piumb then commenced a pithy and thoughtful address by a brief allusion to the aignificance of this anniversary, and reminded those present of the importance of showing their colors when the census marshal called. He paid a passing tribute to the raps as heard in the presence of Mrs. Fore and to Mrs. Britten, for her loyalty in declining to forsake the present place of meeting for a church, to gratify the fastidious taste of a

He dwelt upon the ennobling influence of Spiritualism, and the small occusion we had to fear the influence of "evil spirits;" and closed with the inquiry whether each succeeding anniversary brings us any enlarged power over ourselves, makes us stronger and sweeter, more cheerful, helpful and true? He related a touching incident in illustration, which is given in his own

"A reporter at an exhibition of that exquisite work of art. Powers' Greek Slave. observed three tagged, barefoot and dirty street probins, who had by some chance found their way within the entrance, and stood in speechless wonder before the sub-lime creation. One little girl was seen to steal silently away. He wonderingly wait-

ed her return. "She came at length and resumed her silent devotion, but he discovered that she had returned with face, and hands and feet washed! She had gone out from the presence of that ellent teacher of purity inspired with the need of preparing herself to look upon the form divine! And to the extent of her means, she had made herself clean, and angels doubtless witnessed the pure

and holy glow enkindled in her child heart. "We are happily admitted to the enrap-turing vision of the angel world, with our earth-stained garments and soiled person-alities. How many of us have turned aside to cleanse ourselves from all unworthiness that we may with fitting countenances and purified lives gaze upon the holy acene."

Succeeding Mr. Plumb came Rev. Mr.

Parker, a Universalist clergyman, an old friend of the late Mr. Hoyt, the father of Mrs. Foye, and an outspoken advocate of the identity of true christianity with true Spiritualism. Mr. Parker narrated how Universalism was planted in America through the agency of spirit promptings as evidenced in the history of Thomas Potter and John Murray, and then gave his views concerning he harmony of his Universalism with the teachings of the spiritual philosophy.

After the refreshments of a sweet song charmingly sung by Miss Cressy, William Emmetts Coleman delivered an address, dwelling first upon the great good that Spiritualism had been to himself individually, and secondly, upon the various ways in which it had benefited mankind generally. [Mr. Coleman's address, which we learn was greeted with continued and enthusi-actic applause, will be published in full in the Jounnal at a future date]. Mrs. P. Stovens, sister of E. V. Wilson, succeeded Mr. Coleman, her address being devoted to the analogies between Spiritualism and phrenology, the faculties of the brain and the constitutional elements of human soci-

The last speaker was "Father" Pearson, a veteran in the cause of Spiritualism in San Francisco. He protested against Mrs. Britten being suffered to leave the spiritual platform; and said if all other means failed, the spirita should be supplicated on masse to put a stop to Mrs. Britten's injurious conspiracy against mankind. "Father Pearson then gave as a rule of practice for all to follow, this:

"Do no wrong consciously." This covered the whole moral law, except on one point. That point was provided for in what he called the eleventh commandment:"Love one another!"

At 7:80 P. M., the meeting re-assembled in greater numbers than in the afternoon. Every nook and corner was occupied, and the hall ways, passages and stairs were filled or blocked up. The exercises were of a threefold nature: charming vocal and in-strumental music by a number of volunteer artists; the anniversary address of Mrs. Britten, and the test-stance of Mrs. Foya Mrs. Britten, who was robed in pure white, fallwared a most excellent address, giving a history of the origin of the modern phase

of Spiritualism. It included a detailed account of the house in Hydesville, N. Y., in which the manifestations first appeared, the first public test investigation of the phenomena in Corinthian Hall, Rochester, and all the progressive outsweep of the movement therefrom. She graphically and feelingly described the circumstances at-tending the memorable scance at which she first received demonstrative evidence of apiritual communion, through the medium ship of the medium then by her side, hirs. Foye, some 20 years ago, her conversion from orthodoxy dating from that scance, she being converted by the very same rape that were here sounding jubilate on that very platform. Mrs. Britten also paid at-tention to the dark side of the picture, the obverse side of the shield, and spoke of the follies and fanaticisms which many pro-fessed friends had sought to fasten on Spiritualism, particularly in its early days, with passing references, also to the free-love in-famy which some had essayed to make a part of our giorious philosophy. Hhe con-cluded smid loud and long continued ap-

A rapping scance by Mrs. Foye concluded the evening's exercises. The usual number of excellent tests were given by her in the manner previously described in the Joun-NAL. Several of the old spiritual workers announced their presence by the raps, and upon this occasion the tokens of spirit presence and work were given more largely to Spiritualists than is usual in these scances, most of her tests in public meetings, being given to outsiders, investigators, rather than to believers.

BUNDAY, APRIL 4TH, 1880.

The Anniversary exercises in B'nat B'rith Hall, April 4th, under the auspices of the 1st Spiritual Union, like those on the 30th, at Charter Oak Hall, were a grand success. The hall was profusely decorated, and the platform was almost covered with choice flowers and floral emblems. The two halls seemed to vie with each other as regards the profusion and richness of the exquisite flowers adorning their platforms. Those of the Charter Oak and B'nai B'rith were veritably living parterres of flowers, as it were. Portraits of A. J. Davis, J. M. Peebles, and Dr. Slade and various spirit pictures of W. P. Anderson and others, beautifully festooned, graced the walls of B'nal B'rith, while spiritual literature—books and papers—found ready sale at the table of Mother Snow. The lycenm exercise in honor of the day were varied and attractive, and were witnessed by a large concourse of visitors. One hundred and twenty-five scholars were present, and all seemed to enter into the spirit of the occasion with zest and earnestness. Little Annie Perkins, the musical genius of the lyceum, rendered two ballads most excellently, and other beautiful musical selections were given by Tennie Ray, Alice Cameron, Henry Audrews, Mina Robinson, Emma Booth, Madd Danskin, Della West and Frankie nobinson. Among these most proficient in recitation and meriting special mention, I caught the names of Charles Stern, Hervert Harding, Thos. Wise, Harry Mayo, Lottie Hebe, Edna Hope Loomis, Katie Hammond, Jennie Greenwood, Lizzie Powers, Nattie Mayo, Sophia Eggert, Etta Benjamin and Daisy Peck. Daisy Peck.

A most affecting incident occurred dur-ing the recitations. The former conductor of the lyceum, Mrs. Dr. H. J. French, who passed to spirit-life over a year ago, gave a poem for the occasion through the mediumhip of Mrs. Scales. This poem was given by Mrs. Scales to Mrs. French's daughter, Jannie, about twelve years old, and a lyceum scholar, to read to the audience; Jennie ascended the platform and began to read; but the had not read-more than the-first two lines when she burst into violent weeping. and exclaiming, "O'my mother! my moth-er! I can't read it!" dropped the poem and retired up the stage to mean and sob over her mother's less, her schoolmates finding it quite a difficult task to cause her to subdue her excessive grief and cease her lamentations. The poem was then read by Mrs. Scales. Miss Mayo, Mrs. Scales and other mediums appounced the presence of several of the Tyceum scholars who had passed to the Summer-land; and a poem, given through the mediumship of Mrs. Mathews, the conductor of the lyceum, from Little Josie Biophens, one of the bright scholars of the lyceum, was read by that

At 2 P. M., the large hall was througed with an eager multitude, anxiously awaiting the feast of fat things in store for them, and filling every seat. During the after-roon and evening some exquisite singing was given by Mrs. Feathur, Little Annie Perkins and the regular quartette. Mrs. Laveran Mathews worthily presided at each of the three meetings of the day. The first speaker was Mrs. E. F. McKinley, who delivered an eloquent and practical address, portraying the beauties of the spiritual philosophy and urging on all the practice of charity for the fallings and shortcomings of others. Each one of us should find out his besetting sin or weak points, and ask God's angels to come to us and assist us in overcoming them. We ought to apply Spiritualism to its highest use—the culture of our own natures, the correction of the evils afflicting us and the world. Prof. W. N. Van Da Mark followed in some carneat, forcible remarks, emphasizing strongly the immense benefit Spiritualism bestows upon the world through its code of ethics. Its greatest good, he thought, was in its moral power. He also thought we ought to be thankful to the brave pioneers in Spiritualism, who had to stand the brunt of persecution and obloquy, and the reward of whose la-

bors we are resping now.

Miss Clara E. Mayo, entranced, next delivered a pleasing and thoughtful address.

This is our natal day as well as yours, said
her angel prompters. Cherish the memory of this day in your daily life. Let its influences permente your hearts, attuning them to aweetest love and charity. She then spoke of the difficulties of mediumship. If we come not as you wish, think not we have forgotten you. You can not think how difficult it is for us to linger in your atmosphere, repellant as it is to our souls; but for all this we come, in the spirit's best way, come to you. She closed by invoking the benison of the best souls in heaven upon the sore and afflicted hearts of earth. Mrs. Mathews then read an inspirational poem in honor of "the day we celebrate."

Mrs. Hendee next spoke of the glory and grandeur of spiritual truth. Spiritualism was no mythical delusion, but a blessed reality. She had long continued experience of its actuality. It is the emanations from spirit-life that conveys you safely through life's troubled walk, inspiring you to heavenly fields of aspiration.

Father Pearson repeated to some extent his remarks as given at the Charter Uak Hall Anniversary, urging all to do no wrong consciously. For several years he had practiced that rule and was much benefited thereby. 1881, said he, will be an eventful

year. Spiritualism will them be 88 years old, the length of an average human generation. The perihelion of the four largest planets will also produce perturbations, following which will be benedical changes, the character of which is unknown. The corner stone of the spiritual temple will be laid in 1881—the temple whose name will be Temple Arabula, or Divine Light.

Mrs. Lewis then delivered a discourse under influence, which for beauty of diction and sublimity of thought was the gem of the meeting. I shall not attempt to re-

produce her eloquent inspirations, a full re-port being regulate to do them justice. She closed by calling upon the Spiritualists of this sun-kissed clime, whose treasures have largely filled the coffers of the world to build a half, in which to voice the religion of the angels in heaven, a religion which had reason for its guide, love for its inapiration, and progression for its motto. Mrs. Scales announced that she had seen Rev. T. Starr king inspiring Mrs. McKinley and Mrs. Lewis. Many lyceum children were present also in spirit. She described the beautiful condition of persiste husband, Mr. McDonald, as she saw him in spirit-life, at his grave, where she had made request that she might see him; and said that since that time she had never shed a tear for the dead. She then described severlear for the dead, and then described several alpirits seen by her with certain ones in the audience, which were recognized. Mrs. Wiggin also described the apirits seen by her. The invisibles, she said, far exceeded the visibles present. Spiritualism is to me ail that I ever hoped for—a Bavior. If we ail do as Spiritualism tells us, we will do much better than we do. Let us all strive to do the best we can.

The afternoon services closed with a halfhour test scance of Mrs. Breed, a telegraphing, seeing and writing medium. She gave a number of most excellent tests, ranking among the most satisfactory, thorough, and convining I have ever seen. She certainly ought to do good missionary work among

skeptics.
At 7:50 another large audience assembled. After a recitation by Mrs. Bicknell of a poem given her by Nettle Pease [Fox].
Wm. Emmette Coleman made the opening speech, indulging in a simillar line of remark to that expressed in his Charter Oak Hall address—the good of Spiritualism—closing amid loud applauses. Mrs. Dr. Henderson succeeded him. The truths spoken on this platform are moving in the spheres beyond. She said, we are sowing seed that will in time spring up in beauti-ful flowers in the garden of the soul. Down in each soul lies a diamond. Polish those diamonds. Place them so bright in your crowns to night, that angels may say there

is no night.

Prof. Van De Mark again adverted to the ethical side of Spiritualism, its beneficent teachings, inviting us to deeds of purity, uprightness, love, both in old and young. Many refined circles in this city, said he, refuse to admit Spiritualists to their bouses, because they erroneously associate it with free license. Spiritualism does not seek to crush the erring man or sinning woman, but takes them by the hand, leading them up higher. My life-time has been bettered, and I feel higher incentives to live a good life since I came in contact with the San Fran-cisco Spiritualists.

Mr. Irving next read a carefully prepared paper, full of glowing thoughts and beautiful imagery, bearing upon the practical duties devolving upon us as recipients of the modern gospel. Belief in Spiritualism is of no avail without works. He concluded with a poem urging the importance of living true and noble lives. Mrs. Miller, an enthusiastic and unselfish medium, then followed in a few words of good cheer and womanly counsel. God bless the great grandmothers of the Fox girls, said she, for without the great-grandmothers, there could have been no Fox girls. God bless the fathers and mothers. No woman can know the luxury of goodness till she becomes a mother. The way to conquer boys is to make them love you. God be thanked, all her children were Spiritualista. Glory to God for the wives and husbands, fathers and mothers, grandmothers and grandfathers, great-grandmothers and great-grand-

Mr. Ferree, late Methodist clergyman, then favored us with an earnest and stirring address with the fold camp-meeting fervor and in the old revival spirit. It was impossible for Spiritualism to come before it did, for the angel intelligences who had charge of the planet at its original birth from the sun, had fixed the time of its advent. When it did come, all the forces of the universe were behind it, and it could not help coming. Spiritualism is the second coming of the Nazarene; the culmination of the

song of the Shepherds 1800 years ago. Rev. Mr. Parker emphasized the importance of right belief as affecting character and as being instrumental in producing in us bappiness or gloom.

Mr. Wilson said men were prone to do good rather than evil, instancing in point the remarkable growth all over the world of Spiritualism in 33 years. What will Spiritualism have to show at its centennial anniversary Mrs. Miller announced a brief message of encouragement from Martha Washington.

Owing to the intense interest manifest ed in the exercises, and the failure, from lack of time, of several of the speakers present to be heard, it was resolved that the celebration be continued on the following Sunday; and thus closed this, the second memorable day in San Francisco Spiritual ism this year.

An Explanation.

To the Editor of the Religio-Philosophics Journal: In a late number of the Journal ap peared a notice of my forthcoming work second and third volumes of "Printiples of Nature," by William Emmette Coleman, which calls for an explanation from me. My friend, Mr. Coleman, has given vol. III credit for more than it contains. The mistake arises thus: As appears in the intro-duction to vol. II, these two volumes were written several years ago, and remained un-published for a very sufficient reason—want funds. In the winters of 1878 and 1879, I re-wrote them entirely, abridging, condensing adding new matter, etc. After becoming acquainted with vol. I, Mr. C. then an entire stranger to me, wrote me, inquiring if I had completed the series. On being informed that I had, but that there was little prospect of their early publication, he requested the favor of examining the MSS. I gave the desired permission, and he came to my home—the only time I have ever had the pleasure of meeting him—and read por-lions of them. In this manner he came into possession of what knowledge he has of you III, the advance sheets of which have not been furnished him, as be states. He is not informed of the changes made in that volume in the rewriting and abridgement It is sufficient here to state, that as published, the descriptions of spirit-life, modes, etc... are less full than in the old MS, nothing is said of "courtship and marriage in spirit-life," which is treated in my work, iteal Life in Spirit-land; which book contains other things first recorded in the old MS, and to which reference is made in MS, and to which reference is made in vol. III.

The nature of Delty and man's relations to him, are treated in vol. II. The last chapter in the MB. to which Mr.C. refers as being the experience of my spirit guide, is not included in the published volume. In 'teal Life an experience is given which serves to illustrate spirit-life, as that first writer did, which was the object in view in giving it.

I have learned many lessons during the years I have been in the exercise of mediumship, and one has had the effect to cause me to deprecate the use of great names to fathers and give character to communications from spirits. I have learned that great men and small men, are so obscured by the medium through which they must reveal themselves to mortal man, that their identity must be uncertain under the most favorable circumstances. It is of no consequence who it is that tells a truth of which the world stands in need. I wish my writings to stand upon their own merits, and not upon those of John Adams, or any other spirit, great or small; therefore I have said nothing of late years as to who inspired my writings. This name was given me at dret, and I know the same teacher inspires all my works, whoever it may be. He acte as the mouthpiece of a circle or association of spirits that desire to teach certain things through the instrumentality of mediumship. I will add that there is much in that old MS. pertaining to spirit and spirit-life, that might with profit have been published, but it could not be at present. The future may favor my writing more on that subject, and giving to the world some of the things to which Mr. Coleman has referred.

I desire to express my thanks to Mr. Coleman for his review and earnest recommendation of my new books to the attention of the public.

MARIA M. KING. Hammonton, N. J., April 12th, 1880.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

RETROSPECTIVE.

A single retrospective glance over the three years of my spiritualistic experiences thus passed in review beforeus, and I will

draw these papers to a close.

What I believe to have been the first Spiritualist convention was held at Wor-cester. Mass. I do not remember the exact ceater. Mass. I do not remember the exact time, but think it must have been during the year 1852, or possibly in 1853. The convention itself did not seem to amount to much, being as it was, made up of self-elected delegates, many of whom were in the green, half-developed mediumistic condition with eyes bent partially opened to the reality and significance of the light that had come to them. Hence there was largely a come to them. Hence there was largely a confusion of tongues, and much of the time was occupied to but little purpose. Probably nothing would more forcibly illustrate the general improvement of our movement than the placing in distinct contrast the un-balanced and chaotic condition of that convention with the intelligent and orderly proceedings of our public gatherings of today. But there was an incident connected with this convention of so remarkable and interesting a character that I am unwilling to leave it out of my chapters of experi-621CB.

Among other persons of interest whom I met on this occasion was a brother minis-ter, who, in a confidential conversation with me. confessed his deep interest in Spiritualism, and also that he was highly mediumistic in his tendencies, but that, being unwilling to be publicly known in this, he had, with a strong effort of the will, succeeded in freeing himself from a control which had sometimes been so complete as to overcome his personality and place him in embarrassing positions, attimes, even in the pulpit, on one occasion his manuscript sermon having been snatched from his hand and thrown back upon the seat, as he was rising to begin his discourse—the invisible control not being willing that he should speak otherwise than from present inspiration, whilst he still insisted upon holding on to the helps of a written discourse. But he finally succeeded in carrying his point in this and other instances somewhat similar, until he had, as he supposed, wholly freed himself from the troublesome cofkrol.

Previous to meeting with this brother minister I had called upon the Rev. Dr. Hill, the same with whom the incident occurred in connection with Austin E. Simmons, as given in a previous paper. With this very fair and friendly brother, I had, at his request, arranged to hold a circle through the help of an excellent medium from Athol, a Mrs. C., who with her husband was nttending the convention. The circle was to be held at the house of ex-Governor John Davia, his next-door neighbor, with the ex-pectation that only the two families, the medium, her husband and myself were to be present. But when I thus became acquainted with the history and condition of the mediumistic minister I was strongly impressed to take him with me to the circle. At first he hesitated a little as to accepting my invitation, fearing that he might possibly again be drawn under the spirit con-trol. However, as he was very desirous of ottending, and as he had now become quite confident of his ability to withstand the spirit power, he decided to go.

The circle proved to be an excellently ar-

ranged one for a powerfully combined spirit-battery. All present were deeply inter-ested, and, besides the mediums already named, Mrs. Davis was herself understood to be an excellent writing medium, though her capacity was not called into use on this occasion. Still, all tended to increase the harmonious force that was concentrated around us.

Boon after we were seated, I saw that my mediumistic brother was likely to get into trouble, as evidently there was a powerful combination of the spirit power being brought to bear upon him. But, for some time, he succeeded in withstanding the ef-fort thus being made to get him under the spirit-control. In the meanwhile Mrs. C.

platel at his forehead. And the result which followed was much as if that had been the case, for no sooner was her arm with its extended hand fairly brought to a level with his forehead, than he fell back

into a deep unconsciousness much as if he had been hit with a deadly bullet.

And now, for about the space of three hours, this man was kept in his profound trance condition, giving forth—at times, testal of special interest to individuals of the company, and at others discoursing allouantly more thames of high and wise eloquently upon themes of high and wise thought.

The entire company were so absorbed that the passing of time seemed to be hardly noticed; but when at length our circle was dissolved, it was found to be past one

On coming out of his condition, this min-isterial medium manifested the greatest isterial medium manifested the greatest surprise, confusion and chagrin. He begged us to keep what had passed wholly to ourselves, as his dislike was extreme against being publicly known as having acted in the capacity of a medium. And to me, after having left the house, he said that had he supposed it possible for him thus to be drawn back under the spirit-control, no consideration would have induced him to consideration would have induced him to

of the subsequent history of this individual. I know but little. For a while after, while he still continued to preach, I saw him occasionally; and my impressions—gain-ed partly from conversing with him—were, that his condition was an unhappy and un-promising one, being as he was, highly endowed with mediumistic capacity and yet held in bondage to the old order of things by his regard to public prejudice and love of popularity. It will be readily understood by those conversant with the laws of spirit influence and control, that the natural result would be inharmony and inefficiency. At all events, in the present instance, the person seems to have ere long disappeared both from the old and the new field of ac-

The Phantom Blacksmith.

The London Spiritualist published the account that appeared in the Journal several weeks ago, in reference to the "Phantom Blacksmith," and appended thereto the following, which explains itself:

A week later the editor of the RELIGIO-PHILOSOPHICAL JOURNAL seemed to believe the account in reference to the Phantom Blacksmith to have been false through-out, because disbelievers in real spiritual phenomena said that boys did it, also be-cause a ghost of an anvil could not readily be created. Is this so? There are many strange problems in psychology yet unsolved. Witness the following case, from Mrs. Crows's Night Bide of Nature, about spirit

carpenters working with tools:
"When the mother of George Canuing, then Mrs. Hunn, was an actress in the provinces, she went, amongst other places, to Plymouth, having previously requested her friend, Mr. Bernard, of the theatre, to procure her a lodging. On her arrival, Mr. Bernard told her that if she was not afraid of a ghost, she might have a comfortable residence at a very low rate; 'for there is,' said he, 'a house belonging to our carpenter, that is reported to be haunted, and nobody will live in it. If you like to have it, you may, and for nothing, I believe, for he is so auxious to get a tenant; only you must not let it be known that you do not pay rent

"Mrs. Hunn, alluding to the theatrical ap-

she had had to do with a ghost, and that she was very willing to excounter this one: so she had her luggage taken to the house in question, and the bed prepared. At her usual hour, she sent her maid and her children to bed, and, curious to see if there was any foundation for the rumor she had heard, she seated herself with a couple of candles and a book, to watch the event. Beneath the room she occupied was the carpenter's workshop, which had two doors; the one which opened into the street was barred and bolted within; the other, a smaller one, opening into the passage, was only on the latch; and the house was, of course, closed for the night. She had read somewhat more than half an hour, when his perceived a noise issuing from this lower apartment, which sounded very much like the sawing of wood; presently other such noises as usually proceed from a carpenter's work. shop were added, till by and by, there was a regular concert of knocking and hammering, and sawing and planing, etc.; the whole sounding like half a dozen busy men in full employment. Being a woman of consider-able courage, Mrs. Hunn resolved, if pos-sible, to penetrate the mystery; so taking off her shoes, that her approach might not be heard, with her candle in her hand, she very softly opened her door and descended the stairs, the noise continuing as loud as ever, and evidently proceeding from the workshop, till she opened the door, when instantly all was silent-all was still-not a mouse was stirring; and the tools and the wood, and everything else, lay as they had been left by the workmen when they went away. Having examined every part of the place, and satisfied herself that there was nobody there, and that nobody could get into it, Mrs. Hunn ascended to her room again, beginning almost to doubt her own senses, and question with herself whether she had really heard the neise or not, when it re-commenced and continued, without intermission, for about half an hour. Bhe however went to bed, and the next day told nobody what had occurred, having determned to watch another night before menlioning the affair to any one. As, however, this strange scene was acted over again, without her being able to discover the cause of it, she now mentioned the circumstance to the owner of the house and to her friend Bernard: and the former, who would not believe it agreed to watch with her, which he did. The noise began as before, and he was so horror-struck, that instead of entering the workshop, as she wished him to do, he rushed into the street. Mrs. Hunn con-tinued to inhabit the house the whole summer, and when referring afterwards to the adventure, she observed, that use was second nature; and she was sure if any night these ghostly carpenters had not pursued their visionary labors, she should have been quite frightened, lest they should pay her a visit upstaira."

spirit-control. In the meanwhile Mrs. C., the other medium, was in her spirit condition, giving various interesting demonstrations to the company.

At length she was influenced to lend her direct aid in bringing the other under the spirit-control. She first went round to his aide of the table and made various motions of her hands about his head; then returning to her position opposite, her right hand and atm were made to rise up slowly toward substitute.

Birds are furnished with a natural substitute for specialist. They have the power of contracting the eye, making it more convex so as to see the (specks which float in the atmosphere and catch them for food; and also of flattening the eye to see at a great distance, and observe whether any later or other enemy is threatening to destroy them. They have like year described with a natural substitute for specialist. They have the power of contracting the eye, making it more convex so as to see the (specks which float in the atmosphere and catch them for food; and also of flattening the eye to see at a great distance, and observe whether any later or other enemy is threatening to destroy them. They have like year distance, and observe whether any which they can draw over the eye at will to protect them from the injuries lacident to a rapid flight, and an air bag which they can contract the strong for the catch them food; and also of flattening the eye at the strong float of th

Woman and the Household.

BY MENTIL M. POOLE. [Metuchen, New Jersey.]

HEART AZALEAS.

Boilly I slept in the green of my garden! Sweetly I dreamed at the coming of dawn! Innocence waited as watcher and warden, Resping the curtain of mystery drawn; When lot the sweet trouble of spring time and

Confusing my being, I woke with a start!
For the young tree of love, without budding or warning Had suddenly spring into bloom in my heart;

Love's own skeles! crimson axeles! Wonderful bloom in the green of the heart.

Such an aurors of halo resplendent, Seemed to the world and the universe given; Earth was enwrapt in a glory transcendent, Close in the tender embraces of beaven!

O I was brave in an ecclatic passion! Ruler of fate, and creator of art! For love is the empress of law and of fashion, When her red blossom unfolds in the heart; Love's own stales! crimson azales! Wonderful bloom in the green of the heart,

But while I exulted and laughed in the morning, That beautiful blossom was touched with decay: Its death, like its advent, had come mout

warning And stolen the charm of existence away; O there was loneliness, darkness and sorrow! Palth lifted quickly her wing to depart! Hope had no promise or lease of to-morrow, When the red bloom had dropt out of my heart! Love's own atales, crimson avales, Blossoms but once in the green of the heart.

Then to the desolate places of spirit, Tollers and helpers came in at my need; A Over the furrows of score and demerit, Angels were stooping to nourish the seed, O it was loy, after waiting and praying, To feel the faint pulse of the buried seed start; And it was bliss worth the pain and delaying, When a white bud opened out in my heart!
Love's white session prifect agains!
Slowly it comes into bloom in my heart.

Meanings that furked in a subtle concealment, Now to my purified vision are given; Life is an earnest and sacred revealment; Earth is the twilight that blossoms to heaven; Duty is beauty in anintilest whiteness; Truth is sublimer than genius or art; And the spectre of serrow is crowned with a

brightness As pure as the bluscom that opes in my heart; Love's white assisal perfect assisal Blowly it comes into bloom in the heart.

Such an eternity opens before me! Vision o'er matching the palu and the cost. While hope ever whispers that Heaven will re-

store me The essence and soul of the blossom I lost. Time cannot lessen, and doubt can not smother The truth, that my blossoms have each formed a

Of the heaven that is dawning-that one brings the other To blossom for eye in the afigelic heart; Crimson szalca, snowy szalca!
Love has no loss in the suggile heart.
[Augusta Gooper Bristol.

The above poem was repeated in response to the presentation of a beautiful basket of flowers and an accompanying address, by Mr. T. B. Wakeman, on the part of the Society of Humanity of New York city, before which Mrs. Bristol has been giving a course of lectures. The occasion was a reception given in her honor, at the house of ception given in her honor, at the house of Mrs. Clara Neyman, 160 East 79th street, on the evening of April 8th, at which a large number of friends were present, including many who are not members of the society above mentioned. Mrs. Neyman gave an excellent address of welcome to the guests, and a most appreciative reference to the lectures and the lecturer, and the pleasant

entertainment was enhanced by a profusion

of flowers, music and recitations.

The flowers presented to the guest of the evening were mostly red and white azaloza, set in the form of a wreath in a groundwork of green; in the centre the letter "H." the initial for Humanity. Mrs. Bristol prefaced the stanzas by a few remarks, of which the following are a portion: "Your cordial greetings have brought Easter morn to my heart, resurrecting the enthusiasm and romance of the soul, which is eternal life, and revealing them as more real than all the shadows and failures of existence. The meaning of Easter comes to us in three aspects; the real, the historical and the alternative phases are parts of one profound these three phases are parts of one profound reality-love, sacrifice, resurrection. Never the resurrection without the sacrifice, never the sacrifice without the love. This little poem of mine to which reference has been made, suggests, at least, the whole story."

GENERAL NOTES.

At the centennial celebration of that sweet spirit, known as Dr. Channing. Julia Ward Howe gave a beautiful poem and brief address, at his native town, Newport, R. I. She had heard Channing only once, but was so impressed by him that "She told no lies uf-ter that, neither did she prevaricate," though she was a young child at the time.

On the occasion of the celebration of Jas. Freeman Clark's seventieth birthday in Boston, recently, that gentleman made a grateful little speech, mentioning the friends to whom he had been intellectually indebted; and he said that be was especially thankful to Margaret Fuller. "From her," he added, "I learned the power that is in us all, the mighty powers of the soul; she roused me to the values of life; she taught me how to live for an end, and a good one."

While the commission appointed by the New York Herald to take charge of the fund, approaching \$400,000, were hard at work, doing out charity to the poor, fever work, doing out charity to the poor, lever famine sufferers in Ireland, it was left to the clear brain and warm heart of Mrs. Power's labor to suggest the most effective method of saving the rising generation. It has long been known that those who were children during the last famine are now in very many cases dwarfed, im-becile and hopeless mendicants. Their tender tiesnes of brain and body could not reder tissues or brain and body could not react from impoverished nutriton. At prestot, schools are becoming deserted, because pupils were too miserably fed and
clothed to leave their wretched hovels.
Through the intercession of the abovementioned lady, the children are fed one
mentioned lady, the children are fed one meal daily at each school-house in the fam-ine district. Consequently, no less than 15,000 pupils obtain their principal subsis-tence from the one simple dinner of porridge and bread, after walking several miles each way to obtain that. It would be a good thing to have woman's quick intui-tion at work with these eminent prelates and M. Pa. as the result shows.

The Frebel Union, which met in New York on the first days of April, was the first ever held; to the venerable Elizabeth Peabody, is due the prosperous establishment of that excellent natural system of instruction in this country. This lady, who only is cents. Every one should have it is one of three sisters—including the For sale at this effice.

wife of Horace Mann and the wife of the author, Hawthorne—has all her life been an enthusiastic teacher, "Holding to the necessity of educating children, both morally and spiritually as well as intellect-ually, from the first." Reports were given from similiar schools in Germany, Italy and England, as well as from various cities here.
An interesting kindergarten has been established in Philadelphia, for the children of poor mothers who are employed away from home during the day. These women are very grateful for the help, and their little ones have become industrious, obedient, gentle and orderly.

Prof. Felix Adler, reported to the Fræbel Union upon the welfare of the kindergarten established among the extremely poor of the west side of New York City, by the Society of Ethical Culture. It numbers 130 children, who have large, light rooms, a children, who have large, light rooms a luncheon and warm clothing furnished them. At the age of seven, the scholars are formed into classes and taught by a sort of continuation of the Fræbel system. Thus the principle is extended, with the hope of induencing their whole future lives. They are given tools in work shops, and begin the application of mechanics. It is expected, by such methods, to reach, radically the lowest stratum of society through eally, the lowest stratum of society, through the most radical methods.

BOOK REVIEWS.

WITHIN THE VAIL.

A volume with the above title, John W. Chapman author, is just issued from the press of Walker, Evans and Cogswell, Charleston, S. C. It is a handsome little book of one hundred and ninety-two pages, and will no doubt be welcome to many beside the "I'wo good women" to whom it is dedicated, one of them being the wife of the author. In smooth blank verse Mr. Chapman has considered those ethical questions which have always perplexed humanity, in a spirit which breathes great loveliness and aspiration toward the Divine. If he can not, to use his own words, "grasp the Universe and squeeze the truth out, as you'd press the juice out of an over ripe peach he does not befog his subject, and under fine terms call wrong, right. His argument begins with the theme of Darkness and Light, in which is considered evil, originating in the misuse of freedom by intellectual beings. Then the Heightlet The Was lectual beings. Then the Boientist. The Mystic and The Lover, each defines the school of thought belonging to his own class. The first, accounts for all the phenomena by Law, without a first Cause; the second, recognizing God and alienation from Him, seeks to find Him by the suppression of the senses: the third attains happiness by their sanctification and dedication to good uses. In Substance and Shadow the leading idea

is, that only good has an eternal existence; evil is but a fleeting shadow.

In the Poet's Home we have evidently a genuine portrait of a lovely character, one who believes that-

"The course, gross feeder grows from day to day, Gross in corporest substance and in thought: While he who eats to live, lives temperately In every way, keeping his body pure, Grows chaste and beautiful in thought and soul."

The Scientist declares-" I worship Nature is her shining stars, And the glad freshvess of the morning dew, And in the storm and thunder, in the light, And the eternal, ceaseless flow of things, And the deep heart of woman; in the flerce And bloody hunger of the coward wolf. And cruel champing of the tiger's jawa." He calls upon divine philosophy to-"Teach me to see in the first form of things,

In the dull motion of a grain of dust. The potency and promise of all life." The Mystic asserts that-"The highest aspiration of the soul, Its chiefest happiness, is to unite And lose itself to unlon with its source; To pass into the universal life, Lost as a drop of water in the sca-God is the source of nature and its soul."

The Lover believes-"True love is not a passion that consumes With fires of lu-t the heart it makes its home. It is a steady, pure, immortal flame, Burning with quenchiess ardor that consumes, To dust and sames all things vile and base."

In Substance and Shadow he breathes the delicate sentiment which animates him whenever he speaks of woman -

"My life's own very life, and the sweet soul Of all things good and beautiful in me"-The Lost Soul is evidently a description

The Garden is an epitome of many forms of religion, containing metrical translations from the Rig-Veda and Zend-Avesta-from Lactze, Homer, the Assyriac, Pope Giement, Kebis, and the honey lipped George Herbert. The author closes these with and no thought, one purpose is the end of all,

To be delivered from some evil thing -And then to be at peace—to find repose And safety in the arms of the Supreme."

He almost no radical change, but breathes a spirit of affection, aspiration and union with the Divine, of which the above are examples. The tone of the book is Christian, though not orthodox.

"THE POPULAR HISTORY OF ENGLAND," by Charles Knight. "Handard series" edition, in eight volumes. Price, manila cover. 30 cents per vol.; \$2.60 per set: in cloth, \$2.00 per set. . K. Funk & Co., New York.

This is the cheapest edition everisated of this great work. The former price was 818.00 and 825.00. This edition, we are glad to observe, is not cheapened by printing on second-hand plates and thin wood paper, as are so many other cheap books, to the dis-truction of the eyes of readers. The type is large, leaded brevier. The great work of Charles Knight contains nearly as much matter as Hume's and Macaulay's histories combined, covering the whole ground of English History down to 1868. It is called "popular" because it is a history of the peo-ple, not of the dynasties alone. Said Lord Brougham of this work: "Nothing has ev-er appeared superior, if anything has been published equal, to the account of the state

of commerce, government and society at different periods."

Dr. Noah Porter speaks enthusiastically: "The best history of England for the general reader is Knight's 'Popular History." For a single history, which may serve for con-stant use and reference in the library or for frequent reading, it is to be perioded to every other." The London Standard declare: "This work is the very best history of Eng-

land that we possess At these marvelously low prices every family should possess a copy of this great work. Few books are better calculated to deal a deadlier blow at permissions literature. We commend the "Standard Series" adition to all.

How to Magnetize, by J. Victor Wilson

Spiritualism and Christianity.

To the Editor of the Religio-Philosophical Journal:

The discourse by the justly esteemed and affectionately revered Andrew Jackson Davis before the Brooklyn Fraternity, on the "Supplemental Phase of Christianity," deserves the most careful and thoughtful consideration, not of the Fraternity alone, but also of every Spiritualist in the country. There is abundant room for differences of opinion as to the near advent of this "Supplemental Phase" and in advent of this "Supplemental Phase," and, in fact, as to whether it will come at all; but, for one, I can see no room whatever for any logical opinion at variance with the well-grounded assertion of Mr. Davis, that the system of doctrines denominated Christianity is one thing, and Modern Spiritualism is another and quites different thing. To me, Christianity and Spiritualism are essentially and thoroughly antagonistic; to use the words of our gifted seer, "Both can not be true," and this most clearly stands to reason; nothing, it seems to me, can be plainer. Christianity says, "Mun in ble natural estate is a child of the devil, and liable through Adam's fall, to all the pains of this life, and the penalties of hell forever." Spirituallam teaches that man is the child of an all. loving and an all-wise Pather, and that none other than legitimate and purely natural conacquences flow from each and every act of good or ill, and that the idea of an endless hell is a libel on the character of the all-merciful God. Christianity says the only way to be saved from sin and its punishment is by faith in the efficacy of the stoning blood of Jesus. Spiritualism teaches that man's redemption from evil and its consequences, is only and entirely by the natural and harmonious devel-opment of every faculty of body, mind and spirit: and that to suppose "Jeaus died and paid it all, every debt we owe," eighteen hun-dred years before we had incurred any debt, is most irrational and absurd, and what is still worse, a premium set upon crime. Christlanity says in language, the force of which no sophistry can evade, that the physical body of man, once dead and buried, shall nevertheless rise again to "receive according to the deeds done in the body;" while the doctrine of the immortality of the soul separate from the body, is affirmed by many of the most careful and thoughtful students of the Bible, to be a pagan and not a Christian doctrine. Spiritualism asserts the resurrection only of the spiritual man, and holdly declares the idea of a corporeal resurrection irrational, un-

scientific and abourd. . At this juncture when so many Spiritualists are taking off their hats to the churches and thus unwittingly playing into the hands of their most bitter opponents, seemingly oblivious of the past long record of "the religion of the flame and sword," I rejoice that the clarion notes of one whose clear perceptions, loyalty to conviction and spotless integrity of character, pre-eminently entitle him to the very fore-front of the army of progress, are heard sounding forth in manly rebuke of all fawning and cringing to the hand that would smite us, did it but possess the power, and entreating us to stand firmly in the strength of our most earnest convictions, and to seek no bolstering

from popular Christianity.

True, there are, as Mr. Davis neatly puts it, a handful of people (alluding to the Universalists and Unitarians), who profess to accept Christianity, but not the general Catholic and Evangelical interpretation of It; but the great mass of Christians in this, as in every age, utterly refuse to accept what they have been pleased to term "baptized infidelity," an "emasculated Christianity" and "Christianity riddled of its vitals," and have held fast to the faith of the fall, redemption through Jesus's blood and all the rest of the Christian system. When this system shall have been harmonized with Modern Spiritualism, an era will have dawned in which pumpkins will grow on trees and apples on vines, two and three will make six, men will think with the heart and feel with the head common sense will be discounted more heavily than anything in the market, the sun will rise at midnight and set at midday, and William Denton will have become one of the most demure of orthodox Christian calnts.

Christianity looks backward, while Spirituslism looks forward. Christianity shouts, "Believe or be damned," while Spiritualism says with all nature, reason and science at its back, "Bellef is not a voluntary thing, but involuntary and necessarily the result of evi-dence addressed to the mind." I can no more conceive of a Christian Spiritualism, than of a Judale, or a Mohammedan Spiritualism. To me, the term, "Christ-Spirit," is utterly mean-ingless, while the spirit of liberty and justice so characteristic of Spiritualism, shames Christianity as "daylight doth a lamp."

W. C. BOWEN. Brooklyn, N. Y., March 22, 1880.

Magazines for April, Not Before Mentioned.

St. Louis Riustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: New Orleans, La.; "Oh, come to the West. Love;" The way all go; Marrying a Lunstic: On the Bay: Fashions for April: April Song: Timely Topics; Wrongs of Ireland; A Journal: Innovations; House-Cleaning: Literary Notices; Editorial Miscellany, etc.

The Health Manual, by Dr. E. D. Babbitt just published; price, cloth \$1, paper 50 cents, postage free. Every family should have a copy. For sale at this office.

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CHICAGO, ILL., April 9, 1880.

Methodistic Mendacity.

Life and death are equal in themselves; Tost which would cast the balance is thy falsehood.

For the followers of Wesley, as a class, we have the greatest respect and esteem: the world has never seen more spiritually minded and self-sacrificing men and women than many of them who have devoted their lives in ministering to the spiritual needs of the race. The ordeals endured by hundreds of the early pioneer itinerants almost surpass belief and afford some of the grandest examples of self-abnegation and devotion to the interests of humanity known in history. And to day the Methodists of America are noted for their public spirit, patriotism and zealous loyalty to all that is good and noble, as well as for their toleration and receptivity to truth. Many of their most distinguished leaders in the past, including Wesley, believed in active spirit agency and intercommunion between the two worlds. Wesley has left a large amount of valuable testimony on the subject; among other things he says: "And if our eyes were opened we should see 'they are more that are for us than they that are against us." We should see

'A convoy attende; A ministering host of invisible friends."

In all ages He (God) used the ministry both of men and angels." - "

Dr. Adam Clarke, the eminent commentator who occupies a lofty place in Methodist history and is deeply enshrined in the hearts of his people says: "I believe there is a supernatural and spiritual world in which human spirits live and have intercourse with this world, and become visible to mortals."

Rev. Wilber Fisk, D. D., says: "And how often has Bunyan's blessed spirit lingered around our path to lead us on to God; and who knows, brethren, but it is the inspiring spirit of the flaming Whitfield, or Hall, or Chalmers that sometimes sets on fire our stammering tongues with heavenly eloquence?" Rév. Sampel Watson, D. D., of Memphis, who was for a third of a century an honored minister in the Methodist church, and who edited Methodist papers long after he was known by his brother ministers to have given full credence to spirit phenomena, is the author of two books replete with irrefutable evidence of spirit communion and the various phases of manifestations. An undercurrent of sympathy with, and belief in, spirit intercourse permeates the whole Methodist, body. Methodism has a literature rich in experiences of, spirit interference and aid; and Spiritualism has overshadowed her path from the days of John Wesley to those of Dr. Thomas. A prominent Methodist minister. of a neighboring state once said in our office, "Let our church discard Spiritualism and she has nothing left on which to stand."

Methodism, however, like every great movement cometimes receives accessions which impoverish rather than strengthen. Fanatical bigots and jesuitical adventurers pander to religious prejudice or wield the sectarian lash, in the one case from ignorance and in the other from mean and seidsh motives. Though some there be, even in this enlightened age, who appear to think it justifiable to lie for the sake of the church, yet we believe that no good cause can ever be advanced by misrepresenting another, and in this belief we feel sure the great heart of Methodism beats in sympathy. Therefore we feel assured our Methodist friends will thank us for calling attention to the unconscionable mendacity of a man whom they have allowed to work himself into the responsible position of

editor of one of their leading newspapers. In a late issue of the Northwestern Christion Advocate, appears some two columns of one of Rev. Joseph Cook's lectures, being the portion referring to the Indian policy of the government, all of which is given in full. When, however, the Reverend editor

which Spiritualism is discussed and Mr. Cook's experiments with the medium at Mr. Sargent's house are given, he very discreetly, as he thinks, suppresses Mr. Cook's language and gives the following brief, garbled and unfair synopsis, adding thereto an editorial faischcod.

An editorial faisebrood.

Mr. Cook's lecture was mainly devoted to narrating his experience with a "beychie" at, the house of Mr. Ripes Bargoni. Mr. Cook, with others, sat down at a solid, five gaslights burning, and clasped two sistes, which were held in eight sit the Ulme, the "phychie" slee clasping the slate. The "paychie" bit off as small atom of peneil and placed it believes the slates before they were closed, and then underwent strange facial contortions expressive of an "agony of volition," Mr. Cook halloves. While the hands were clasped about the slates the sound of a state-pencil was heard, making a peculiar graing sound, and after Mr. Cook and "whist," "every one of us heard writing going on between the surfaces." When the slates were opened, the writing found was in answer to one of Mr. Cook's queetlons, which he had written on a bit of paper and rolled into a pelled which pelled had never here seen by the psychic. Mr. Cook, Mr. Bargent, and the others present signed a paper which slated the lacts for the consideration of a wondering world. If Mr. Cook could have looked far annoted from Boston to have inquired whethad brondone in Chicago in the way of exploding this psychic business he would have found that precisely the same themomena have been performed here, and have been demonstrated to be mere prestidightation. Mr. Cook's conclusions concerning psychologrees and Spiritualism shows that he is not sumiciently imbued with accepting septicism in these phenomena.

Hud Mr. Cook aver been so unfortunate.

Had Mr. Cook ever been so unfortunate as to spend valuable time in reading Dr. Edward's puerile attacks on Spiritualism, and the columns of inanity inspired by fraternization with the exposed trickster 'Huntoon," he would have readily seen what even the greatest dullard conversant with the facts could not avoid sceing; viz, that Dr. Edwards was basing his whole argument against Spiritualism and its phonomena upon the statements of a confessed scoundrel, whom he would not believe under onth, and who had long before been exposed as a trickster by the RELIGIO-PHILO-SOPHICAL JOURNAL and who, in consequence, had no standing among Spirituallats. And Mr. Cook would at once have thrown aside Mr. Edwards's assertions as of no more value than those of "Huntoon," his comrade and co-worker in the attempt to demolish Spiritualism.

When Dr. Edwards asserts that: "Precisely the same phenomena have been performed here, and have been demonstrated to be more prestidigitation," he deliberately and maliciously states what he knows is not true. And when, by strong implication, he asserts there is no such thing as independent alate writing and never has been, he shows himself to be either profoundly ignorant or totally devoid of moral housity; if ignorant he has no excuse, but if lacking in moral honesty there may be some palliation for his offense, as baptism and joining the church may not have entirely eradicated his innate proclivities. If he still needs regeneration, we implore the spirit of the sainted Dr. Eddy to return and heap coals of fire upon the head of his successor by enveloping him in such a flood of beavealy truth, that in its resplandent light he can see what a miserable sinner he is, and how radically he must change, if he supires to follow in the wake of the former editor of the Northwestern, and to hear the welcome words, "Weil done good and faithful servant," as he crosses the river of death.

The Religio-Philosophical-Journal roes regularly to the office of Dr. Edwards, and therein from time to time he could have read accounts of independent slate writing, over the names of such men'as Mr. Epes Sargent, Dr. Samuel Watson and other equally reliable and trustworthy correspondents. In those accounts it is stated that messages were written on the slate perhaps, may have been induced by his while it was held by the visitor several feet" from the medium, and in bright sunlight. There is no fact in existence more clearly established than that of independent slate writing, whether Dr. Edwards knows it or DOL

That Dr. Edwards is so densely ignorant of well accredited facts as he appears, may be questioned, but if he is it is willful ignorance, for we have in the past given him an opportunity to either correct his error or prove us mistaken. In the issue of this paper for January 4th, 1870, we reviewed his position quite fully and published therewith the following:

CHARLENGE TO ARTHUR EDWARDS, D. D., TO TEST A ME-DIUM FOR INDEPANDENT SLATE-WRITING.

The editor of this paper will place in the hands of L. J. Gago, Cashler of the Fret National Back of Chicago, a certifed check for the sum of two bunored and fifty dollars (\$750) endorred in bank, with instruction to pay

dollars (\$750) endorred in bank, with instruction to pay it to Dr. Adwar-a upon the written order of majority of the committee hereinster named. Bald money to be upon the second containing the aforesaid committee's exceed to the above tweetern Cartalian Advocate containing the aforesaid committee's exceed to the experiments to be had as hereinster specified, to such persons and publications as said committee small designate. The conditions of this offer are as follows:

The editor of the Rathesto-Partosophical Jouinal will name a medium in whose presence he believes manifestations of the phenomena of what is called independent slate-writing, accur. He will also name three members of a committee, Dr. Edwards to name three and those six to choose a seventh. With this committee Dr. Edwards and the editor of this paper shall hold one or more seances in the presence of the medium, at the house of said medium, in the city of sindard, said scances to be held in day light in a well-lighted room and every facility given for careful scration?

Is case Dr. Edwards shall show to the satisfaction of an elegity of the Committee that the manifestations are the result of strickers, then the mooner is to be true.

It case Dr. Edwards shall show to the satisfaction of a mejority of the Committee that the manifestations are the result of trickery, then the money is to be turned over to him; or, if he shall be able to duplicate the manifestations mader the same conditions imposed upon the medium then the money is his, for the use hereinbefore mentioned.

Dr. Edwards may send his agent to the office of this paper, to arrange profiminaries or state where the same can be done. Tall offer is not made for buscombe. Soft the same the minust of money is not here same it will be

if the amount of money is not large enough, it will be

A marked copy of the above was sent to Dr. Edwards at the time, but it elicited no response. We now repeat the offer and ask our Methodist friends in all candor: Do you not think our proposition a fair one, and is it not Dr. Edwards's duty to either accept or acknowledge that he dare not meet the issue? From our previous experience with our contemporary we have but little hope that he will now show his sincerity and faith in his own statements. Once upon a time he made a feint on Spiritualism to cover a flank movement against Dr. Thomas, and in that very faint feint he used such ammunition as this:

full. When, however, the Reverend editor

It is sed, and yet indicross and yet true, that what is
comes to the main body of the lecture in
relative, the willingness—yes, preference—to be hum

hugged, account for nearly all the wonders in Spirit-

Were we inspired by the same spirit as was our contemporary when he fired that shot, we should say: "It is sad, and yet Indicrous and yet true, that what is scientifically called "expectation" and its absurd correlative, the willingness-yea, preference to be humbugged as exhibited by Methodists, account for nearly all the editorial vagaries and false statements of the editor of the Northwestern Christian Advocate." But we will not say it, for it is not true-The truth is that Dr. Edwards is deluding himself with the notion that his puerile attacks on Spiritualism will stem its resistless flood which he, in terror, now sees enguiding Methodism and pouring into her bosom anow those glorious spiritual fires which had been so nearly extinguished by just such religious tinkers as the man the General Conference was cajoled into placing at the head of a leading organ of the

To our Methodist brethren, we say: Intercommunion between this and the Spiritworld is a stupendous and ever present reality, a great overshadowing truth. It adapts itself to the individual, and though not of necessity making him better, its tendency is to do so; and when a knowledge of spirit intercourse is brought home to the individual, and supplemented with pure and elevating earthly influences he becomes a powerful moral engine; and the more you multiply your power in this way the greater will be your increase in spiritual force, and the more far reaching and beneficent the influence of your organization. Spiritualism has evolved stubborn facts which can not be driven out of the world by ridicule or anathema. Wisdom dictates that you open wide your doors and welcome these facts, utilize them, bring to their aid your practical experience in bettering mankind, and the union will give a new and irresistible impetus to your moral and spiritual WOLK.

A Point of Morals,

The superstitious prejudice which has heretofore existed among thieves against "stealing pennies off from dead men's eyes," will be happily removed through the generous influence shed upon the moral aspects of this mode of gaining a livelihood, by the example of the subscribers to the Post and Mall stock, and particularly by that of the eminent and plous editor of the Northwestern. Christian Advocate. Mr. O. A. Willard, the former manager of the Post and Mail, is dead. The pennics that are resting upon his visual orbs, now forever closed, consist of certain subscriptions for stock in the Post and Mail, which he obtained from numerous parties during his life. Dr. Edwards, editor, exponent, stalwart pictist, etc., subscribed for stock, received the certificate, became a director and vice-president of the Post and Mail Company, was present at a number of the stockholders meetings and was put on a committee, though he now says that he returned the certificate, never voted upon it, and signed his name only "for accommodation and without a suspicion that he was subscribing for stock." His signature he would have us infer, incks the regulate degree of intent to make it binding in behalf of creditors who. very name to trust the company. The money due on these subscriptions is needed to pay the creditors of the Post and Mail for paper, etc., and possibly its prompt payment might leave a surplus sufficient to protect the widow and orphans of poor Willard from tasting the bitter bread of penury. The legislature intended, in passing the statute allowing parties to law suits to be witnesses in their own behalf, to exclude the cases wherein the living might be tempted to swear away the rights of the dead. For as most legislators are reputed to be thieves, they naturally clung to the prejudice against robbing the dead, which is a distinct profession. They therefore provided that in all suitably or against the estate of a deceased person, the party to the suit shall not testify to transactions which occurred with such deceased person while living. But they reglected to provide that in suits by or against corporations, where the cause of action or defense grows out of transactions had with a deceased managing officer of the corporation, the adverse party to the suit should not testify to such trans actions. This is the care of the Post and-Mail. The stock subscription was taken, by Willard as an officer of the Post and Mail Company. Had it been an individual or partnership concern they would have been shut off from the privilege of removing the pennies from the dead Willard's eyes by their own testimony. But, the company having been organized as a corporation, the statute leaves a loophole open through which the jackals may creep in and plunder the corpsa.

Every one knows that if the Post and Hall had paid, handsome dividends, and these gentlemen had sued to recover them, Williard would not have taken the stand to prove that the subscriptions were merely made as a collection of the autographs of gentlemen distinguished for their politics and picty. Each of the honest Shylocks who now swears that he signed his contract only for ornamental purposes, and to fraudulently induce others to sign in good faith, would then have pocketed his dividends and laughed at the attempt to "rail his name from off the bond." No doubt if Willard were living he would prove every algusture to have been given without reservation and in good faith. No doubt he used these very a cartainty.

signatures in obtaining credit and further signatures to stock. This being so it is a queer perversion of the rules of evidence which permits the signers for stock, to swear away the motive and intent of their written signatures. But it is not upon these legal aspects of the case that we care to dwell. We care not to enforce the point of honor, that would arise in the mind of a true gentieman, forbidding him to swear at all, in a suit against the dead, though the legislature in trying to put up the bars had left open the side gate. We only care to suggest to the gentlemen who have heretofore made a profession of larceny, that their prejudice against stealing from the dead is a mawkish and superstitious sentiment. The Bible authorizes no such distinction. and the bright and luminous example of the authoritative exponent of morals for the Methodist denomination in the northwest proves that in this matter at least, prejudices must be subordinate to business. Let the next criminal in our docks plead to an indictment, that "he took the horse for accommodation merely and without the least suspicion that he was committing larceny, or, that the wound he inflicted with the bowie knife was only "an accommodation stab, without a thought of homicide." The plea is not only good enough in law to run a court with, but good enough in morals to run a Methodist "advocate."

Dr. W. B. Carpenter and his Brothers.

[From the Boston Transcript.] Your correspondent "W." in the Transcript of March 30th, seems to think that Dr. William B. Carpenter is a better authority against certain phenomena which he has not seen, than Mr. William Crookes, the chemist, is in behalf of certain phenomena which he has seen. My present object is simply to call attention to what Dr. Carpenter's two brothers—Philip Pearsall Carpenter and Russell Lant Carpenter—have to say on the subject of Spiritualism, so distante-ful and incredible to "W." and to his Mag-

nus Apollo, Dr. William B. Carpenter.
Within the month there has appeared in London, "Memoirs of the Life and Work of Philip Pearsall Carpenter, B. A., London, Ph. D., New York, chiefly derived from his letters; edited by his brother. Russell Lant Carpenter, B. A.; London: C. Kegan Paul, 1880," In this memoir I flud the following passage in regard to Mr. P. P. Carpenter:

Not long after he heard of the death of a little son of Mr. I. Moulding, who seemed full of health and happiness when he had visited him. He was thunderstruck, and felt like David when 'He was astonished for one hour.' When, after some time, he was able to write to his dear friend, he says: As for me, I have left off believing in deaths, so-called. The spiritual world appears to me close and near. Judging from all accounts, there are only a few hours, or days at most, before the spirit wakes up again. I believe my deprivation of home sympathies has made me live more in the spiritual world, from which I feet separated only by a veil of flesh. I feel as though it would never surprise me to find that I had died and was there; it often seems more natural than the present state. In old times, when I believed in an external heaven, and thought we left off being men and became some queer kind of undefined angels, it was not so. Now I feel it to be a waking up of the same humanity without the hindrances of flesh. • In my intercourse with the Spiritualists it is evident to me that they do not mourn for death, like orthodox christians, whose heaven is more ideal than real. They really do believe that their friends are living happily, and have intercourse with them. About this medium work I care very little; its principal use is to teach the reality of things unseen; and it must be a very imperfect thing at best, because it is only the lowest elements of their nature that can communicate with the highest of ours. But for us all to look on the next state as an absolute continuation of this, only in a far purer and in every way a better sphere, is good for us all, and especially for those who have treasures in heaven.

From this it would seem that Dr. Carpentera's brother Philip, eminent as a naturalist, and one of whose works is now being printed by the Smithsonian Institution at Washington, was a thorough Bpiritualist; and if any further proof of it should be asked for, it may be found in the following foot note, appended to the foregoing quotation,

by his brother, the editor of the memoir: "In the summer he had attended a circle of 'mediums' at Prymouth, hissa, and had been subsequently introduced to Mrs. Underbill formerly of Rochester, then of New York, by Mr. Garrison, with whom he spent an evening, of which he gave a full account; he believed that he then received messages from the departed."

It is barely possible that Dr. Carpenter's brother Philip, having investigated the anbject may have been as good authority in regard to it as the doctor, who did not inves-

To this it may be added, that it appears from the volume mentioned above, that Mr. Moulding was of Chicago; that Dr. Philip Carpenter died in 1878, at Montreal, where he had long been eminent for philanthropy and public spirit; and that also he and his blographer, had both been fellow students at Coilege, in England, with the Rev. William Mountford, of Boston.

All these Carpenters were brothers of Mary Carpenter, of whom a memoir was published last year, and who is widely known as connected with the education of the native girls of the East Indies.

On the subject of Spiritualism, as on an earlier subject, it has been in two or three remarkable instances, that a man's focs have been those of his own household; but in one case at least, the scientific unbeliever came to believe and feel that, all along, his acience, as it grew finer, had been prophetic of a something to happen like Spiritualism.

Philip Carpenter was practically such a Christian, for the feeling which he had been vouched to as to human infirmities, that sometimes he may well have seemed to be somewhat eccentric, and not unlike Paul and many other earnest men in their respective times and places; for to persons who are themselves insipid, the salt of the earth is not giways sitogether agreeable not though it savor of immortality even for William Rilery Channing-Centennial. 2

One hundred years ago, April 7th, 1880, this distinguished Unitarian clergyman leader in liberty of conscience, and reformer, was born in Newport. R. I., where his centennial birthday was celebrated by a large meeting at the Opera House, and by the laying of the corner stone of a Memorial Church. Eminent clergymen of different denominations were present. A paragraph from the discourse of Rev. H. W. Bellows gives a clear idea of Channing's theology, his rejection of dogmatism, and his reverence for conscience. He taught, with rare power and beauty, the capacity of man for endless culture and growth in grace, and illustrated his teachings by a life of tenderness and moral horoism. Dr. Bellows said:

"Channing was a theologian but not of the old pattern. He studied God and re-ported his ways and his will after a manner that had not been recognized in former schools of theology. This indeed was his chief service, that he broke with the old theological methods, and refused to settle the controversies of the Church by an ap-peal to Scriptures and creeds, authoritative over the mind and heart of man, and not merely authoritative within them, and by concurrence with their testimony. Freely, joyfully, humbly and with his whole soul he bowed before truth, worth, goodness, purity, sacredness, and in the testimonies of his own spiritual nature he saw them, to an infinite extent, in the great source of his own moral experiences. That mind is one and the same essence in God, angels and men is a fundamental postulate with him."

Cordial letters from Dean Stanley in London, and Phillips Brooks, of Boston, eminent and liberal Episcopal clergymen, and from others, were read. We give Whittier's tit words:

"My DEAR FRIENDS: I scarcely need say that I yield to no one in love and venera-tion for the great and good man whose memory, outliving all the prejudices of creed, sect and party, is the common legacy of Christendom. As the years go on the value of that legacy will be more and more felt, not so much perhaps in doctrine or in spirit—in those utterances of a devont soul which are above and beyond the affirmation or negation of dogmas. His ethical serenity and christian tenderness, his hatred of wrong and oppression, with love and plty for the wrong-door; his noble pleas for self-culture, temperance, peace and purity: and above all, by precept and example of unquestioning obedience to duty and the voice of God in the soul, can never become obsolete or outdated. It is very fitting that his memory should be especially cherished with that of Hopkins and Berkeley in the beautiful island to which the common rest. dence of these worthles has lent additional character and interest. Thy friend, JOHN G. WHITTIER."

Danvers, Mass., March 18, 1880.

A letter from the veteran anti-slavery leader and Spiritualist, Wm. Lloyd Garrison, written only a month before his passing away, to the committee who were preparing for this celebration, was also read and heard with much interest. "DEAR SIR: I cheerfully respond to the

request made in your letter, by which I am informed that a meeting will be held in your city on Monday evening next, with reference to making arrangements for cele-brating the hundredth anniversary of the birth of William Ellery Channing. Such a celebration will be a most litting tribute to the memory of one whose intellectual pow-er, moral excellence, hobby estholic and widely philanthropic epirit, profound regard for truth and right, courageous disregard of popular sentiment, in the matter of theological dissent, and a pervading spirituality of thought and purpose, entitle him to rank with the foremost teachers, exemplats and benefactors of mankind. As he never sought human applause, he needs nothing of it now, yet, having consecrated his life to the inculcation of all that is beautiful in humility, god-like in aspiration, upiffting in virtue, ennobling in true piety, and world regenerating in Divine Love, let all sectarian shibboleths be forgotten at such a commemoration as is contemplated, and let the wise and good of every sect and party improve the opportunity to show their appreciation of his work. For, in regard to doctrinal views or scriptural interpretations conscientiously held, no one is more orthodox or heterodox than another, and there is no such thing as a heretic or heresy, on Protestant ground, any more than there is of papal infallibility; seeing that the right of private judgment in all matters of religious faith and practice is admitted to be absolute, and that no higher or better test can be applied than this: "By their fruits ye shall know them."

For his testimonies and appeals in behalf of the suffering poor and working classes of the millions that were groaning in boudage at the South, and for the inceming of the reign of universal peace on earth—though at times to make a consistent application of fundamental principles—Dr. Channing deserves to be held in grateful remembrance. Especially is he to be honored as the sloquent advocate of free thought, free speech, free inquiry, and non-conformity when acquiscence would be in viblation of the understanding and conscience. And nothing could be more guarded, comprehensive or sublime than his definition of the freedom of the human mind. "I call that mind free," he says, "which jealously guards its intellectual rights and powers; which calls no man master; which does not content itself with a passive or hereditary faith; which opens itself to light whensoever it may come; which receives new truth as an angel from heaven; which, whilst consulting others, inquires atill more of the oracle within itself, and uses instructions from abroad, not to supersede, but to quicken and exait its own energies. I call that mind free which sets no bounds to its love; which is not imprisoned in itself or in a sect; which recognizes in all human beings the image of God and the rights of his children: which delights in virtue and sympathises with suffering wherever they are seen; which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind; which does not cower to hu-man opinion, but feels itself accountable to a higher tribunal than man's; which, through, confidence in God and in the power of virtue, has cost off all fear but that of of wrong doing. Hoes home! Yours truly, WM. LLOYD GARRISOK!

The exercises were full of interest to the close. At the Brooklyn Academy Hail, a

vast audience heard addresses from clergy

Boston, April 5th. 1879.

and lalty of different demoninations, and like meetings were held at different cities. fitly to keep in mind the great service this true and gifted man rendered, not merely to Unitarianism, but to the spiritual and personal liberty and higher life of man.

Dreams.

The police records of the city of New York, show that on March 27th, while a tramp was cating a breakfast given him by Mrs. Sarah I. Harris of No. 247 West 60th street in that city, a woman selling vegetables came in. The latter said to Mrs. Harris, "I had a dream last night in which I saw you murdered in cold blood by a person resembling this man." Mrs. Harris then endeavored to get rid of the tramp, but he draw a pair of shears demanding money, and while Mrs. Harris hesitated he stabled her in the abdomen, and then attacked the vegetable woman, driving her into the street, ufter which he escaped, but has now been finally arrested.

The point we make with this case is, that this dream and its results are better attested to us of this day than the dream which Mary is said to have had when she took the infant Jesus to Egypt. Yet with characteristic inconsistency, too many of the "Evangelical Christians," accept the latter record as a fact on which to base their religion and to claim the divinity of Jesus, while they sneer at dreams and spirit intercourse in these latter days as abaurdities. Consistency is a jewell "What is sauce for the goose is sauce for the gander." If dreams were reliable then, they are reliable now. If they are unreliable now, they were unreliable then. Let them choose either horn of the dilemma-and be consistent and reasonable; at present their position is childish and unreasonable.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

A. J. Davis's letter in this issue will be read with interest.

Maj. Thomas Gales Forster and wife are located at No. 20 Ogden avenue, Chicago.

Hudson Tuttle has been visiting his daughter in this city for the past few days. Mr. Bronson Murray will visit Illinois in May to look after his large landed interest.

Mr. and Mrs. J. H. McVicker left last Baturday for New York, where they will spend a few weeks. We are gratided to learn that Dr. Spin-

ney is rapidly recovering from his late severo lilness. The boy preacher, Thomas Harrison, is said to be insune, caused by an excess of re-

ligious zeal. Immortality an Immortal Fact, is the titie of an able article in another column by

Dr. Wilder. Mrs. Hollis-Billing has returned to Chicago and resumed her profession. She will

be glad to see her friends at 24 Ogden avenue. Those who have felt uneasy about Hud-

son Tuttle's consistency will be reassured after reading his reply to Bro. Peebles on another page. The address of Giles-B. Stebbins will be

at 1,817 Filbert street, Philadelphia, Penn., until April 25th. He will lecture at Farmersville, N. Y., May 16th. In the opinion of the Alliance every "min-

faler ought to be able to write his sermon away from his study with nothing but his Bible, his Webster's Unabridged, and his copy of Sould's Synonymaat hand."

Mr. B. S. Jones gave his eldest daughter's very characteristic message one day last week, through the mediumship of Mrs. O. A. Bishop whom he had known from her infency and for whom he always entertained the highest esteem.

Bro. Lyman C. Howe has been closely confined at home for five weeks, first by the dangerous illness of his daughter and than by the serious illness of his wife; both are now recovering and though not out of danger, Bro. Howe hopes to resume his public work soon, despite his worn and debilitated condition.

We have a supply of Dr. Babbitt's New Health Manual, and every one who desires to understand the influence of the Psychic Forces with relation to health and mental culture, should get a copy and read it and study it thoroughly. There is no book of its price which furnishes so much practical information. Price in muslin \$1; paper fifty cents.

"A Journal of the Pleasant Summer Resorts of the Great Northwest and how to reach them in 1880," is the title of a valuable sheet issued by the Chicago and Northwestern Railway Co. In it will be found short sketches of some of the most popular summer resorts and watering places of the North and Northwest. Those interested should send to the company's office in this city for a copy.

Hop. J. Bowie Wilson, of Sidney, New Bouth Wales, in connection with a large order for books from the Religio-Philosoph-ICAL PUBLISHING HOUSE, writes as follows:

Boiritualists and freethinkers are increasing at a wonderful ratio in Australia. A few years ago we were afraid to initiate Sunday evening lectures; now we have the two largest theatres filled every Sunday evening. The Royal by Mr. Charles Bright, and the Victoria by Mr. Tyerman. We have numerous private circles, but well developed mediums are scarce. It would really be worth the while of some well developed. reliable test medium, such as Mrs. Ada Foye, to come to Australia.

Melsnethon in his memoirs of Martin Luther, says that "while he was deeply reflecting on the satonishing instances of the divine vangeance, so great alarm would suddenly affect his whole frame as almost to frighten him to death."-(page 3.)

MISTAKES AND PREJUDICE

Of Religious and Temperance Journals.

Bame good Religious and Temperance journals are making the mietake of declining to advertise a most valuable anti-intoxicating medicine, simply because it is called "Dittors," while the same journals are making a greater mistake by adverticing some dranken which stuff, or nostrum, buraceo it has some nice fancy decoptive name, ending with "elne," "tine," printed on its label, when the bottle is filed with destruction, drunkconces and death. If these good journals would take the trouble to secretain how many overworked clergy. men have had their lost nerve force, brain-waste and flagging onergies restored by the use of Hop Bitters, enabling them to perform their ardsons pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these journals but know of the host of good Christien Temperance women who rely on them for their family medicines, and how many invalid tomes they sould make happy and what giad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them without money and without price. And did these Journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing liop Bitters, instead of beer, where the use of hope are needed (there being more scinal hop etrength in one bottle of Hop Bitters than in a barret of beer, without any of the intexicating or evil effects of beer), they would lay saide their fear and prejudice against the word "hitters." A few of the many witnesses from religious and lem-

perance sources are given below, who use, recommend and advertise Hop Bitters.

The President and Manager of Hop Bitters Mig. Co. is a veteran Temperance advocate and worker of fortyeight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Chris-HEL WORK

What the Religious Press Says.

ov, 18th, 1314, Hop Bitters Mig. Co., Rochester, N. Y .: Gentlemen-We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingredient. We feel responsible for the good or had that may be done to the familles of our subscribers that are affected by our advertisements. Therefore our discrimination to your favor, and we trust that our very low rates,

Temperance elergymen, lawyers, ladies and doctors nee Hop Bitters, se they do not intoxicate, but restore brain and nervo waste - Temperance Tunes, Breckport,

will meet your approval and this we may bear from you.

"THE LIVING CHURCH."

Not a Beverage. "They are not a beverage, but a medicine, with carative properties of the highest degree, containing no polsonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hope, that is, more real hop strangth, than a barjel of ordinary beer. Every denggist in Hochester sells them, and the physicians prescribe them.-liochester Remlag Express on Hoy Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, faci free to do so, because their merits deserve to be known.

The to do so, because their ments deserve to be a ... New York Independent.
Northern Christian Advocate, Syraense, N. Y. Ezaminer and Chronicle. N. Y. Evanguital Messanger, Cleveland, C. National Eaglist, Philadelphia. Pa. Pilot-Houne, Mass. Christian Standard, Cincinnati, C. Iloma Journal, Detroit, Mich. Methodist-Protesiant, Baltimore, Md. Houthwestern Christian, Advocate, New Orlean Houthwestern Christian, Advocate, New Orlean

Houthwestern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Md. And over five bundred more Kellgious and Temperance papers.

Pithford, Mass., Sopt. 28th, 1878.

Birs-I have taken Hop Ditters and recommend them to others, as I found them very beneficial.

Mas. J. W. TULLER,

Bec'y Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK.

High Authority.

Hop Bitters is not, in any senac, an alcoholic beverage or Honor, and could not be sold, for use, except to persons desirous of obtaining medicinal bitters.

GREEN B. RAUM.

U.S. Com'r Internal Rev.

Wastington, D. C., Sept. 4th, 1879.

Dear Sir—Why don't you get a certificate from Col.

W. H. W., of Baitimore, showing how be cured himself
of drankenness by the help of Hop Bitters. His is a
wonderful case. He is well known in Hochester, N. T.,
by all the drinking people there. He is known in this
city, Cincinnati. New Orleans, New York: in fact. all
over the country, as he has spent thousands of dollars
for rum. I honestly believe his card would be worth
thousands of dollars to you in this city and Baltimore
alone, and make thousands of soher men by inducting
the use of your bitters.

J. A. W.

Prejudice Kills.

Eleven years our daughter suffered on a bed of misery under the care of several of the best physicians, who give her disease various names but no relief, and now also is restored to us in good health by Hop littlers, that we had pooked at two years before using it. We derive the property hope and pray that to one slee will letaneir elections as we did, on account of seedjudien against so good a medicine as Hop Bitters. "—The Purents—Good Templors.

Mitton, Dat., Feb. 10th, 1880, Having used Hop Bitters, the noted remody for debility, nervousness, indigestion, etc., I have no haristion in asying that it is indeed an excellent medicine, and recommend it to any one as a truly tonic bitters.

Respectively. Roy. Mrs. J. H. ELLGGOD.

I declined to insert your advertisement of Hop Bitters last year, because I then thought they might not be promotive of the cause of Temperance, but find they are, and a very valuable medicine, myself and wife having been greatly benefited by them: and I take great pleasure in making them known. Rev. JOHN SEAMAN, Editor Home Sentices, Afton, N. X.

Rapie. N. F., Dec. 1st, 1879.

I am the Paster of the flapitet church here and an educated objection. I am not in practice, but am my sole family physician, and advise in many chronic cases. Over a year ago I recommended your Hop litters to my lavalid wife, who has been under medical treatment of Albany's best physicians several years. Since these been grounty benefited and still cases the medicinal I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various aliments by them.

Eav. E. Wakhen.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely enred by the use of Hop Buters. It aliayed all this burning thirst; took away the appellie for liquor; make his parves steady, and he has remained a sober and steady must for more than two yerse, and has no desire to return to his cape, and I know of a number of otherwhat have been cured of drinking by it."—From a lead; ing R. R. Official, Chicago, Ill.

Wishead for Classonian.

Wicked for Clergymen.

Wicked for Clergymous.

"I believe it to be all wrong and even wicked for clergymen or other public men to he ied into giving teatimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely command it. I therefore theerfully and beartily commend Hop litters for the good they have done as and my friends, firmly believing they have no equal for family use. I will not be without them. Rev.

Washington, D. C.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man suffered with stdney trouble neuralities and discipess almost to blindness, over two years after he was advised that Hop Bittars would cure him because he was simile of and prejudiced against the word "bittars." Since his cure he says some need four hut trass in Hop Bitters.

My wife and daughter were made healthy by the use of Hop Bitters and Lercommend them to sty people.— Methodist Clergy man, Mexico, N. Y.

I had several attacks of Grarel and Kidney Trouble; A mad servery straces or unarel and Aldney Trivible; was smalple forput any medicine of docum to care me in-til I need Hop Etterated they care me in action time. A distinguished lewyer and temperance unalor of Weyne County, N-4Y.

Business Aotices.

Phoor or Chathyorance.—Dr. Kayner has re-corded in his memorandum of date January 27th 1880.-Examination by lock of hair of Edward L. Thatcher, Winnebago City, Mion. Disease, "Neuraigis of the kidneys caused by urate of ammonis gravel," for which Dr. K. treated the patient. The following letter speaks for itself:

Winnerado Citt, Minn., April 6, 1980.

Is m gaining I think every day; dou't have as many ups and downs as I have had. My back seems to be a little weak yet. I feel it when standing or walking around. There was a gravel passed off one day this week which I send in this letter. Thought it might be of some benefit to you as regards my case. Respectfully, Enwand L. Thatches.

Dr. Kayper's address and ferms will be found in another column, to which the reader is referred.

ATER'S CHERRY PROTORAL—the world's great semedy for Colds, Coughs and Consumption.

A Coron, Cold, Cataban or Sore Threat should not be neglected. "Hitem's Bronchial Tracker" are a simple remedy, and will generally give immediate relief. Imitations are offered for cale. many of which are lejurious. The genuine "Heven's Bronchial Truches" are sold only in boxes

DISTANCE ALL COMPETITORS -- The daleyman who uses Gill-Edge Butter Maker will increase his product 6 per cent., improve its quality 20 per cent., and distance all competitors who do not use it. 25 cents' worth of the powder will increase product and market value of same \$2.00. Can you make a better investment? Sold by grocers, druggists and general storekenners. Seed stamp for "Hinls to Butter-makers." Address, Butter Improvement Co., Buffalo, N. Y.

Mas. D. Johnston, Artist, 165 Farwell Ave. Milwaukse, Wis. Water Color Portraits aspecialty

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 2 cent postage stamps. Money refunded if not an swered. Bend for explanatory circular. 21-231f

Managia Destroyen -G. A. J. Gadbols of Brock. National Chargover - A.J. Ganghois of processing Causala, certifies that he was prestrated by a malarial disease contracted in Texas, and was quickly and completely cured by the use of Warner's Safe Pills and Safe Bitters. Me adds: "I shall never travel in that climate without your Safe Pills and Bitters as a part of my outfit."

297-8

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Uhicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N.W. cor. La Baile and Washington Sta, Chicago, Ezaminations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. Bee advertisement in another column.

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Australia

Spiritual Meeting in Michigan.

The Spiritualism and Liberalists of Van Stress and adjusting counting, will haid their next Convention to willow a Green Horses, at harper, Elem. Invasionating on Scientists, May in, 180, at two or stores 7 st., and countering over financially. Bery, J. H. Harmham, of haghaw City, Mich., or Mrs. L. H. Cowles, of Crysic, Othe, are expendent a position, and Mrs. L. H. Cowles, of Crysic, Othe, are expendent a position and Mrs. L. G. Othe Califor Details, of Element, and my for inspectation. Look Countries on Returnishment—Mr., and Mrs. L. S. Ennedt, Mr., and Mrs. L. Bannell, Mr., and Mrs. L. Bannell, Mr., and Mrs. L.

L. S. BURDICK, President Boz B. Edminute, Elch. LOTTES M. WARRES, SMITHERT, Pay Pay, Mar.

Spiritualist's and Medium' Meetings.

A spiritualler's and medium's meeting will be held by Dr. Wm Wiggin, Hundays, at S. F. M., at 108 West Madison street. There will be trance speaking, trais,

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin

These meetings are held every Friday evening, at half-past seven. The themes April 23th .- "The Iteligions of the East."

Mrs. Imogen C. Fales. April 30th .- "After Dogmatic Theology, What?" Glies B. Stebbins, of Detroit, Mich. May 7th.-Col. Wm. Hemstreet.

May 14th - Mediumship and Mediums." Henry, Kiddle.

May 21st. - Prof. J. R. Buchanan. S. B. Nichols, President.

Zassed to Spirit-Zife.

Passed to spirit life at Allegen, Mich., March 200, 1999. Man Hannair Acturer, aged Higente, The was one of the first among Spiritualish and an ardent believer aptil death.

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Analyersary Poem.

DT C. PANNIN ALLTH.

There's a wondrous law in Nature's life. For the gorms earth-hidden here, That lifts them up from gloom and stelfs, To the daylight fresh and clear; They hear the rape of the rain-drops fall, The birdling's song and the rose's call, The sir's sweet breath on a sunlit ray, And they rise to the perfect light of day.

This lew was dreamed of long ago. But they knew not all ile power; Bo pilgrims wearly walked with woe, And bent 'neath sorrow's shower: But year by year thro' the ages old. They would catch bright gloams like threads of

Of staintess robes, and they felt the breath Of a life beyond the gloom of death.

On their tireless way the conturies rolled, With a strange uncossing din; And day by day did the brain unfold, By light of the soul within;
And then, in a cottage low and small,
Again on earth came the thrilling call,
And earth-bound souls could no longer wait, But helped to open the Golden Gate.

Like rain drops! fall, came the angel's call, And swift through gloom and strile, The soul within, caught the joyous hymn, And sprang to its higher life. Sp we stand no more in the value of wee, But lift our heads where the lilies grow, And up to the sunlight's heavenly ray, We turn to the perfect light of day.

Thro' the two and thirty years gone by, They have falled us not in thought. But beyond, and through each doubt and sigh. They have calmly, wisely taught.
To the law, whose hearts with joy could thrill,
Millions have conis, and are coming still.
And every throb of our hearts glad beat, Is making the soul-growth more complete.

We weep no more with a hopeless wee, When our darlings leave this earth, For this changeless law proves all must grow To a nobler spirit birth. By the fragrance sweet that sweeps our way, We know they bloom in prefect day Bu the unexpressed, in earth bound life, We measure and know immortal life.

Let us work, and learn through fleeting years, Till the clouds shall roll away, And nations arise from slavish fears, To honor this festal day;
The gulf is bridged—we have learned to know—
Since the two and thirty years ago;
And over its golden chains sometime, We shall pass to the bearts in a fairer clime. And grow from this fettered gloom and strife, In the Islands fair of Eternal Life.

Communication from Minneapolis. Minn.

To the Editor of the Religio-Philosophical Journal; There is a large liberal element here, permenting all classes of society, which lacks nothing but moral courses to identify itself in one of the strongest organizations of the Northwest. Then, too, Minneapolisis a comparatively new and rapid-

too, Minneapolis is a comparatively new and rapidly growing city with a wide and very productive
country tributary to it, and the spirit of enterprise and avarice is in the ascendant; and while
in a comprehensive and general sense it is favorable to progress and liberality, in a special and
local sense it concentrates and crystallines thought,
in that it subordinates of activities both of body
and brain to the getting of money. I can not,
satisfactorily to myself, solve the problem of the
seeming incompatibility between material and
applitual things. It is almost invariable the raise apiritual things. It is simust invariably the rule that when one is, the other is not; yet it seems self-avidently true that they should be the handmaids of each other; and i verily believe that in some far future day they will become reconciled, or the human family having gained sufficient wis-dom, will make each subserve the interests of the other. Meadtime those who see the better day, must "work and pray" for it. I am lectoring here upon the independent plan, biring my own ball, boarding, or keeping home by myself, and de-pending upon the voluntary contributions of the people each week. I am living erry close, but am paying my bills and slowly making progress. The last four mouths particularly have shown an increase in allendance and an improvement in the character of the audiences, until now the half is filled each Supilay and some are obliged to go away for want of room. I am inclined to the opinion that ministers and lecturers, like other animals, will find themselves subject to Nature's inexorable law, namely: the "survival of the fittest," and so will come to be self-reliant and inapirational, giving to their anditors the vital truths of to-day, rather than the dry husks of ancient tradition, and those who can not at least keen abreast the tide of progress must take a back

scat, step "down and out" or the people's way.
What the late Congressional Committee appointed to investigate the "causes of depression of labor," please to term the "American system of religion," an organized church end a salaried ministry, has already began to feel the premonitory threes of dissolution and chaos. The American people are slowly but surely awakening to a realisation of the magnitude of the usurpations practiced upon them in the name of God and religion; for features 500,000,000 delices. ligion; for instance, 500,000,000 dollars of untaxahis church property in this country, and should it increase in the same proportion as in the past, in 1,000 it will have reached 8,000,000,000, or one-third more than the national debt. The value of church property in New York exempt from tax-ation is \$110,000,000. These figures are absolutely colossal And I sak myself the question how much longer will the people, dear, ignorant fools that they are, submit to this wholesale robtery? But I must stop. I am glad to see your paper steadily taking higher ground upon the great issues of the hour, and especially upon the pho-nomena and philosophy of Spiritualism, though I have sometimes thought you leaned rather atroughy to the side of severity in criticisms. State M. Jourson.

LETTER FROM ENGLAND.

Thomas Walker, the Trance Medium,

To the Editor of the Beligio-Philosophical Journal: On Thursday evening, March 11th, over forty of On Thursday evening, march life, over forty of the, friends of Mr. Thomas Walker, held a teamering at Blackburn, Lancashire. England, for the purpose of bidding him farewell previously to his departure for South Africa. After tea, Mr. Attinson was unanimously voted into the chair, and in a new facility manner are recovered the team. and in a very feeling manner expressed the aym-pathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all told of the geniality and kindness of Mr. Walker, and his carnestness in apreading the cause of Spiritualism, and they spoke of the sorrow of all who knew bim, that he should so early after his return home be called to labor in a distant part of the world.

During the evening it was aurounced that an enlarged photograph of Mr. Walker would have been presented to him had there been time sufdelens to get it up. However, in the course of two or three weaks the portrait would be ready, and then be presented to his mother.

At the close of the evening Mr. Walker uttered

as one cross-of the evening Mr. Walker uttered a few words, expressing his sorrow at leaving so many who had in such a thort time become very warm and deer friends to him. He hoped that after his engagements were ended in Africa he should meet them all sgain, and again labor among them, helping to apread the glorious truths of spirit, communion.

R. WOLFTENHOLME. No. 4, Preston New Boad, Blackburn.

Ever since the organization of our Fraternity, our Executive Committee have been at work to find a suitable hall contrally located, where our conference and Sunday meetings could be held. They found this to be a more difficult undertak-ing than they expected. They could find large halls and plenty of small ones, but to them all there were found objections. Our new house was formerly used for the rooms of the Young Men's Christian Association, and is located directly op-posits on Fulton street, with entrance on Gallatin Flace. The hall can be easily reached from all quarters of the city by the various lines of the horse care, and has been newly fitted up with a fine organ, floor newly carpeted, and the walts and celling beautifully freecoed, atc. We have named it "Fraternity Hail," and hope the change may be the means of greater usefulness for our Fratern-

The opening address was given by Dr. William Fishbough, the subject being "Evolutions in Religious and Governments and their Prophecies of the Future." I will not attempt to give even a synopsis of it; it traced the idea of God from the crudest and least civilised nations up to the present time, and the argument concluded with the statement that Christ's second coming had begun in the great spiritual unfoldment of the new dispensation, and that the final result would be better conceptions of Deity, and the living of nobler and better lives by all who become members of the Universal Church. All who have read Dr. Fishbough's writings, know that he is deeply philosophical, and that his latter years have been illumined by great spiritual revelations through his own mediumship. He spoke something over an hour and was listened to with deep and carnest attention.

attention.

Wm. C. Bowen was the next speaker. He said in substance: "I wish to express my heart-felt gratification for the success of those who had the matter in charge for procuring this fine and commodiaus hall. I have listened with a good deal of interest, as I always do, to the scholarly lecture of the speaker. The fecture to night was almost exclusively confined to the evolutions of religion. We can not dony the fact that it is salf-evident that people in all ages have worshiped an unknown source or power for the purpose of conciliation. source or power for the purpose of conciliation. The savage knew God, and Herbert Sponger termed him "The Unknewable." I knew that ignorant nations and people have considered storms, whirlwinds, carthquakes and convulsions of nature, as the works of an angry God. Orthodox theology teaches that God is angry with the wicked every day; but selence is revealing to us the causes of climatic disturbances, and this undeveloped thought of the past in regard to God, is passing away before colightened reason and a good com-mon sense. As science explains natural phenomena men see that they are the result of natu-ral consequences.

"I sak Spiritualists what they know about God, and they say they know nothing about him; but I sak an orthodox theologian the same question and he pretends to know all about him, and will gilbly tell me that I can get to God through the vicarious atonement, or through the atoning blood of Jesus Christ. I don't believe in a vicarious sacrifice. I find no fault with the speaker for his views and conception of good. I believe that the highest type that we can reverence, is a noble. the highest type that we can reverence, is a noble, pure man or woman, and such men can make laws for the uphuilding of a higher civiligation, a true humanity. Washington, Jefferson and Paine declared that man was entitled to life, liberty and the pursuit of happiness. I say let the people have all the Bibles and religious they want, if they will aid them to lead a better life here; but I worship nature, and actence is unfolding and revealing its laws, and it will reveal to us what may be known of God."

may be known of God."

Mrs. M. A. Gridley said: "I am glad to meet in our new home sud feel that its magnetism is grand and harmonious. The hall is filled with spiritual beings who have come to unite their labors and work with yours in a fraternal spirit. There is one here who formerly was one of you in your work, and who wishes to control me. I want to work, and who wiques to control me. I want to leave the past behind. Your chairman has referred in his opening remarks to night to the great meeting held on Wednesday evening in the Academy of Music in celebration of the contennial birthday of Wm. Eliery Channing, and that the meeting was a grand evolution in religion, when men of every creed could unlie in bearing testing the contennial of the contennial testing the contennial of the contennial testing testing the contennial testing testing the contennial testing tes mon of every creed could unite in bearing testimony to the noble and pure life of this modern
teacher. I feel as if Brooklyn's great preacher,
Mr. Beecher, was inspired in his grand address on
that night, and that it will not be many months
before he will make a public acknowledgment of
one fath?

our faith." Mrs. Gridley was entrapped by the spirit of Mrs. Jennie Dixon, who was one of our earnest work-

ers, and who said:
"Dear Brother, who is chairman, and my brothers and sisters who assemble here to night by the kind permission of the guides who control this medium. I am permitted to address you. I wish to express my deep interest in your Fraternity and the great cause of Spiritualism, in which, as many of you know. I was an active worker Guring my cartb-life, and I wish to say that I am still my cartalite, and I wish to say that I am still with you in your labor, and come often to you in your homes—perhaps unseen, perhaps unfelt. Although out of the form I still cling to earth through my affections, and I have a desire to aid mediums and all in the work, and lift up any darkened sout. In outering spirit-life, Bro. Nichule, I and that the laboration of the life in the work and lift up any darkened sout. find that it is but a continuation of the life here.

I wish you could see with your spiritual eyes the many spirite that are here to night magnetiz-ing your floor, walls, and each individual, and consecrating each one for a true ille and a noble work in the cause of Spiritualism. They surround and fill this beautiful half; they cover you with a mantle of love that shall reach you all, and abail es-tablish your Fraternity in the condit of peace and brotherbood, and reach out and extend in its folds many a hungry soul that le starring for the bread of lite and who want to fellowship with you. We come here to night with garlands of flowers to decorate your walls, and to crown your brows with jaurels. I scatter the trophles of love around you all, to compensate you for the trials and dis-cipling you meet in your work of progress and unfoldment. Little children are now marching up the siele clothed in pure white, with aprigator evergreen, and present them to each one of you typically as a bond of unity, a bond of fidelity. see sages, prophets and seers, as guides to those who have just passed to the immortal life.
"If I could use this medium as I desige, I would

bring you many messages from your own loved ones who are bern to pight, who come to be re-cognized, and who with to express their hearty sympathy and co-operation in the work it o give you tokens of their love and to instruct and bless you all in your work. They come to bring you in closer communion with the Spirit-world, to hasten the day when there will be no scales before your eyes. The day is dawning when you all shall see the angel- and hear their voices. You will see them through their own materializations. You

will feel them touch you, and feel their kieses on your lips, and the victory is yours.

"You know the great change that is going on in the physical world; it is becoming spiritualized; it is so with human brings, and to you here tonight who are mediums, let me say, take courage and give utterance to the voice of the spirit and form electers are now to make the same and the same way to the spirit and the same all the same way to the same and the same way to the same same to the same form circles in your homes. In this way you can greatly accelerate the cause, and you will realize that the new church is not built by human hands. I feel that the work of this Fraternity is important in the results aiready accomplished, and in the building of the new apiritual temple in Brocklyn. Your work is to be an important one. To you, my brother, the standard bearer of our cause as President of the Frateruity, I prophesy great success in your work, and those whom you love and reverence are ever by your side to bless, uphold and instruct, so do not be discouraged, but take courinstruct, so do not be discouraged, but take courage; and to you, my brothers and sisters of this Fraternity, angels stand by your side, loving fathers, mothers, sisters and friends, and your are being baptized by spiritual influences. To those of you present who are but investigators, let me present to you the open door. I see the little flowers that are blooming by your way, and with new resolutions, angels shall minister unto you. He united in the spirit of love and charity; be faithful-and great blessings are in store for you. If Mrs. Gridley was also controlled by "May Queen,"

Mrs.Gridley was also controlled by "May Queen," her little indian control, who gave a good many mossages and tests to various members who were present. The spiritual influences in our new home ore beautiful and tempiring, and at a very late hour our meeting closed, all empressing joy and gladness, and resolving to do more carnest work in the future.

B. B. Miumus.

Brooklyn, N. Y. April 9th, 1880.

Brooklyn (N. Y.) Spiritual Fraternity. | Spiritual Improvement or Degeneraer--How Caused..

BI .. W. T (OXOR'),

I have read with the greatest interest Madame de Steiger's clear account of what she describes as "Celestial Photography." I can readily under-stand that the plain view of the likeness of a departed friend so presented, was to her "more re-liable and beautiful than most of the materializa-tions she has witnessed;" and "the most ethercal and spiritual, as well as convincing method, that could be adopted" for identification by the spiritus. could be adopted" for identification by the spirits. It is this that has always seemed to use to be lacking in the materializations that I have seen. They were "of the earth, earthy," a dragging of spirit down to corporeat conditions, a physicalizing, and animalizing of it, which, to my spiritual sense, robbed it of all that I recognize as spirit—iransferred it, aspirit, to the plane of matter, and left me wondering but unsatisfied; full of astonishment, but somehow with the higher cravings of my spirit unfilled, and with a sense of bewilderment rather than of instruction.

ment rather than of instruction.
Do not let me be misuadorateed. I have no Do not let me be misunderstood. I have no word to say against any of the phenomena of Spiritualism. I am just as impressed by a tiny rap as when I first heard it, if I think upon it. I have nothing to say against these materialisation phenomena, though I have very much to-may against the way in which they are often sought after. But somehow they do not fit in. I sorm always to wish the process reversed, and that, instead of dragging spirit down to our grossest level, we could apiritualize ourselves, and rise, to the plane of spirit.

of spirit.

I agree with the editorial note, and it is that which has impressed me to address you. "If all the lower forms of manifestation were entirely given up, and if mediums and circles sat entirely for development for six months, qui'e a new order of spiritual work would be the result." My experi of spiritual work would be tho result." My experience entirely endorses that statement. I have seen over and over again that elevated desires and aprilual apprations produce a corresponding elevation in the manifestations, having (as it seems) in some indescribable way a power of emobling that which, under other less harmonious circumstances, would seem mesa and commonplace, and thave seen, on the contrary, how spiritual methods are adapted to the desires of those who have no care for what is porely spiritual, who do not wish for or understaud it, and who must have their swidence, if at alt, on a purely material plane. When those two elements are mixed in a olrele, When those two elements are mixed in a circle, discord ensues; and as a result the more material element provails, it being impossible for those spirits who have progressed beyond the lower spheres nearest our earth to produce the material phenomens, or to work in a discordant atmosphere, Hence the circle is unprogressive. Hence time is wasted, and spirit-work is hiedered. Such a circle, if it consists the members — four section of the circle is the members — four section of the circle is the members — four section of the circle. if it consist of ten members,—four scaling only for the physical evidences of spirit-power, and five for the instruction and guidance of the higher spirits in such way as it pleases them to give it, will come to nought, or the phenomensist element will prevail. But break the circle into two, isolate the conflicting elements, and each will progress.

the conflicting elements, and each will progress.

Madame de Stelger, observe, records the results of an entirely unanimous circle, spiritually selected, of members who, like those of old, when the great outpouring of Spirit took place, "were all with one accord in one place," hoping the same thing, and aspiring to the same result. Hence the fitness and beauty of the teaching and its illustrations. We need such circles, kept like this, undisturbed by the addition of fresh elements, and devoted to eliciting the highest teaching and instruction, by no means necessarily exclusively oral, but by sym. no means necessarily exclusively oral, but by symbol and illustration too, that they are capable of assimilation—then we should see progress. But the simplest phenomenon, as well as the most complex manifestation of spirit-power under the most material conditions has its place. All are adapted to the needs of some phase of mind, and I would encourage all under proper conditions. But so long se our circles are made up of condict-ing elements, assembled together on the happy golucky principle, so long shall we have discord in place of harmony, retrogression in place of progress, and slowly perhaps, but surely, the spirit will be eaten out of Spiritualism, and its truest votaries will flud themselves compelled to seek elsewhere the spiritual autriment which it will no longer furnich them.

Already there is evidence that an almost exclusive attention to that side of Spiritualism which touches the material plane has fixed men's minds on its meanust and most litualyo aspects. I hall, with thankfulness, every evidence, such as your editorial and Madama de Steiger's letter (to say nothing of other points that I do not now touch upon) give, that men's minds are turning with longing to a nobler and better view; and, in that fact I see the calvation of popular Spiritualism.
The epoch is changing, and the new era, I trust,
will be more spiritual than this.—Medium and Daybreak.

A Minister Carried Over the Heads of bis Audtence.

To the Editor of the Religio-Philosophical Journal: In reading the article, "A Hall of Fire," in the Journal of March 6th, I was forcibly reminded of an occurrence which happened at a Methodist prayer heeting in Pontiac, Mich., some thirty or more years ago. While Mr. Inpresse McGee Van Douben was praying with his usual carnestors. Doubles was praying with the navel carrier and passion for a more thorough outpouring of the Hely Choet, he was taken up bodily by an econ power and carried around the room, over the heads of the andlence in a horizontal position, and he and his wife told me that it frightened the people to such an extent that they began to scream (some fainting), and they rushed for the doors with such force as to injure many, so that it was several weeks before they were cured. I have every reason to believe the story, because I was traveling in those parts at the time the Mormons were being tried in Detroit for their Beaver Island depredations, and I made it my business to go to Pontlac and satisfy myself in regard to the mat ter, by inquiring if such a circumstance happened in that town, and many people corroborated the story and enlarged upon it. Mr. and Mrs. Van D also told me that it was many days before he could feel that he stood firmly on the earth, for at times he would wish to be in a certain place, and imp mediately he would seem to be pushed or carried along with only the tips of his tops touching the ground. I think he was one of the most remark-able men in many respects, that I ever became acquainted with; but not having heard any thing of him for the last twenty years, I suppose no has gone to that better land where alckness or sorrow can not trouble. If, however, he is living, and sees this article, I would like to hear from him.

Fall River, Mass.

Colonel Ingersoll,-The Spirit Voice, Etc.

To the Editor of the Religio-Philosophical Journal: I'am just soldsh enough to sak a moment of your time while I approve of this week of ourner. "A Wooden God" is so full of facts, justice, common sense and true religion, that no name need be attached to it to declare the author, Robert G. Ingersoil. I think religion should not mean the worship of any one; and I believe those have most who do best for humanity. Col. Ingersoil wildent ly puls in practice the golden rule of Confucius— What I do not wish man to do to me, I also wish

"What I do not wish men to do to me, I also wish not to do to men."

The bery of D. D. writers who have combined their forces to show up the "mistakes of Ingersoll," can never prove that the "prose poet" is not the friend of the oppressed, the outspeken, fearless, carnest defender of human rights. As such, thousands of intolerant, prejudiced people have cause to bless him, even though their ignorance of his merits, prevents them from sulcoving ance of his morits, prevents them from enjoying any degree of appreciation.

"The Spirit Voice" is quite an interesting ad-dition to your paper, and will be read eagerly by scores. I hope you will continue it as you have that other excellent department, "Woman and the Household." That column has weekly brought to light many interesting events from the woman side of life; and has been conducted with market

In fact, your Journal, is becoming more and more useful, and answering the load demands among Liberalists for a high toned, feariess visi-tor in their homes. May it continue, is my slocgre with.

Only American May 1 continue, is my slocgre with. Calro, April 10th, 1890.

MODERN MIRACLES,

A Humble Virginian Healing the Atficied by Prayer and Touch.

[Special Telegram to the Chicago Times.]

WITHEVILLE, Va., April 18.—For some weeks past the people of ficoit county have been terribly exciled over the mirscles which have been performed by Richard. Miller of that county. His fame has extended all over that section of the State, and hundreds of the smitched are daily visiting him. Miller is a middle-aged man, employed so the keeper of McMulien's mill, near Estellylife. He is deeply religious, and claims to have had a dream a month ago in which the idea was impressed upon him that with God's help he could perform wonderful cures simply through faith. He states that the next day, after fervent prayer, he form wonderful cures simply through faith. He states that the next day, after fervent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the county, and the afflicted of all kinds came to him and were healed simply by the touch of his hand. Yesterday G. N. Wertz, a photographer of Abingdon, visited Miller in company with a paralytic uncle, the seat of paralysis being in the mouth, which deprived him both of the powers of speech and hearing. Miller looked at the afflicted man, and, after a short prayer, touched him and told him that belog. Miller looked at the sfillcted man, and, after a short prayer, touched him and told him that before he reached home he would be well. Last night as Mr. Worts entered the door of his house on his return, his hearing and speech came back to him, and to-day he is apparently hale and hearty. Miss Irene Newlon, a beautiful young lady of Bristol, Tenn., helpless from rheumatiam, was brought to Miller last week, and when an attempt was made to lift her in the carriage she rose from the actan chair and said she was entirely well. One of the most wonderful miracles of Miller's was the cure of Mr. Peter Whitssell. of Miller's was the cure of Mr. Peter Whitesell, who has been for some years afflicted with cancer. The cancer was touched, and in three days had disappeared. The miracle worker is an exceedingly modest man, and always indignantly de-elines any compensation for his services, alleging that he is but the humble instrument of God. He takes no cradit to himself for the performance of these misscies. All the people in his section believe firmly in his miraculous powers.

Dr. Spinney-Testimonial.

To the Editor of the Religio-Philosophical Journal! To the Editor of the Religio-Philosophical Journal!

With great regret, yet not with surprise, I heard of the sudden and severe illness of my valued friend, Dr. A. B. Boloney. Months ago I warned him that he was doing too much and that body and brain would break suddenly and surely unless rested. He knew it, yet strong men like him, deeply in carnest, are more apt to overdo than their weaker brethren. They can not realize that their fine health and wonderful vitality can be wrecked. To the labors of a large medical practice he added a great amount of work for the State Society of Suiritualists and Liberals. Let us re-Society of Spiritualists and Liberals. Let us re-member that this strong and carnest man broke down in doing our work. I doubt not be will recover, when rest and care shall quiet the raging fever that smote body and brain with so swift and

terrible a blow.

I have ever found him devoted, fair minded, full of executive capacity and power, caudid, sincere, enthusiastic for Spiritualism, yet of clear judgment and good sense. Usually we agreed; sometimes we differed, but that never marred our friendship, for we each simed to be true to our convictions, and there is between us that unity of spirit which is the bond of peace. Let us appreciate his services and hope for his restoration to health. Let us remember how much the clear intuitions and true womaniy character of Mrs. spinney have helped him, and inspired us all, and hope that strength and hopeful courage may be with her now.

Q. B. BYRDBING. April 14th, 1880.

Letter from Prison.

To the Editor of the Religio-Philosophical Journal: I offer my present potHion as an apology for thus addressing you. I am, and have been for the past nineteen (19) years and seven months, a prisoner in the Northern Indiana prison. I have been fortunate enough to get hold of some two or three copies of your valuable paper. I would be more than pleased to have your paper, but as I am withth friends or means, my object in writing to you this is to ask you if you know of any of your subscribers who would be kind enough to send me his Jounnal after he has read it; it would be most gratefully received by your unfortunate and most obedient servant. Address me in care of Jas. Murdock, Warden.

ABNER HOATON. Will not some kind hearted gentleman of lady subscribe for the Jounnal, and have it sent to this unfortunate convict.

Mrs. H. B. Champion, of Philadelphia, Pa, writes: I must acknowledge the pleasure beatowed by the remembrance by you and your good
lady of myself and husband. May angelic guardians ever help us to prove worthy of your inestimable friendship, and may they guide your journalistic bark safely through the turbulent waters
of time's tidal ways, and may your souls find a
safe, anchorage in the bosom of luftning Love
wherein the awest conscionment of a dot to be wherein the sweet consciousness of a duty to hu mapity, well performed you may reap the reward that justice ever accords to such brave souls such sisuach adherents to truth and the principles of right as you have ever proven. I shall ever ex-tend the right hand of a true fellowable to those whose unflinching adherence to truth compels them to uncover and expose to publicitate, all that is fraudulent and untruthful in mediumship. It is too sacred, too holy and too divine to be prostituted to impure and saidsh purposes. May your spirit guides ever sustain and strengtten you in your noble work, and sesist us all in our ende ore to prune this tree of immortal worth of its cumbrous branches, its fongus growths and foul excresences, that it may grow more and more perfect from year to year, and may we all live to pluck from its prolific branches the golden fruit of knowledge and truth divine that will fit us all for the man-ion of the beatified. Mr. Cephes B. Lynn speaks for us during the present month and Mrs. Watson in May. Mr. Champion sends kindly greeting to you and your good lady and will write abon. We hope to see you during our camp most.

ing. Wen. HORON writes: I have been a subscrib er to the JOURNAL since near the time of its commencement by Mr. S. S. Jones, and I think I have received fourfold in value for every dollar I have paid out 'I like the way you are conducting it; I think each number improves. Though I am eighly years old I can write and read a little yet. I when to continue as a subscriber to the JOURMAL while I romain in the physical body. My desire is that God and his good angels may direct and confirm you in the good work you are so ardently engage.

A. J. Fetter writes: I find many of the most intelligant people at Tombetons, Arisons, to be firm believers in the giorious doctrine of Spirit. ualism, and we occasionally meet together in cir-cles to communicate with the dear departed ones that have preceded us beyond the "shining river." I am well extlated with the course of the Journal on reformen

Mire. S. H. Hart writes: I have taken the JOURNAL since nearly the first number and can not now do without it. I sincerely rejoice in the noble stand you have taken in combaling error in whatever form it may present itself. Your efforts are appreciated by all lovers of truth and right. That God and good angels help and strongthen you, is the electors wish of myself and husband.

4. C. Donn writes I feel like sending you a word of cheer for the stand you have tak. . . . regard to Spiritualism, for I see you are traug to persuade humanity to use their own reasoning powers in regard to all phenomens.

W. W. Binritin writer: I have taken your paper ever cince it was first published and can't get along without it. I am now in my seventy-lifth year and must have the Journal as long as I

stay on this side. G. C. Smitth writes: The noble sentiments of the Journal have made it most endearing to me. The Phantom Oder.

[From the New York Graphic.]

The latest Brooklyn sensation is more mysterious than the Mollie Fancher second-sight phenomens, which attracted so much attention some lime ago, and even then the ghost whose alarming vagaries in the way of banging doors and "calling bad names" down through the scuttle-bole of the haunted house filted the minds of all who were conversant with the facts with wonder and awa. Three menths ago died the only daughter of one of the wealthlest and best known clitzens of Brooklyn, whose house stands on the Heights. During life the young lady had been pussionately fond of flowers, and particularly of paneles and the sweet-ameling English violet, passionately fund of flowers, and particularly of passios and the sweet-smelling English violet, some of each of which were, in accordance with her latest wishes, buried in the coffin with her. The sovrowing parents thus bereft of their suly child were inconsulable, and for a time it was feared that the mother, who had long been in delicate health, would auccumb to her grief and either go mad or die. Physiciaus of emirance were constantly in attendance upon her, and in a short time—it should be remembered that the young lady (who, by the way, had not yet reached her twentieth year, died only three months ago)—the mother railied to such a degree that all fear of madness or near death was removed, but still abe was in a state of settled melancholy. The father also, although he still attended to his professional duties, was ablate do so only in a half-hearted way, and would senetimes spend the entire day at home with his wife. In the evenings he was always at home, and would sit up long after his wife had retired absorbed, or at least endeavoring to become absorbed, in reading, although it was no comfort and but little respite from sorrow that he found in his books, magazines and newspapers. At about 1 e'clock in the morning on Tuesday last (March 33), while he sat in his study, which opens into his wife's bedroom, he heard the lady suddenly call to him to come quickly. Hastening to her bedride he found his wife greatly excited and in a convulsion of tears. When he had succeeded in quicting her, till she was in a condition to talk coherently, she said When he had succeeded in quieting her, till she was in a condition to talk coherently, she said that also was sure that her daughter, the loved and lost, had been in the room a few momanta be-fore. Her husband was alarmed, fearing that the poor lady was about to be seriously lif, for of course he could not believe that his wife had course he could not believe that his wife had really seen an apparition; he dreaded lest at last bis wife's mind was really giving way under the burden of her great serrow, and he was about to ring for a servant to go for a physician, when the lady, seeing his purpose, bade him desist from it and come to her bedside again. Throwing her arms around his neck, she told him to listen while ahe related what had occurred. She had been in a light sleep, and woke suddenly "feeling" that her daughter was bending over her. The gas in the room was dimly burning, but brightly enough to enable her to see surrounding objects distinctly. She had seen nothing of a supernatural nature, but she had felt that her child was with her, and had plainly distinguished the odor of violets such as the lost one had loved to wear at her breast. The odor was unmistakable, as was also a feeling of a "presence," and abe knew that that a feeling of a "presence," and she knew that that "presence" was her dear child's spirit. Her husband, who, though he is not a physician, is well read in medical literature, knew that nothing is more common in mental disorders, even of a trimore common in mental disorders, even of a tri-filing kind, than illusions of the sense of smell, and was inclined to believe that, if his wife had not dreamed all this, it was otherwise easily explain-ed. He soothed her gently, and soon she was sgain saleep. He then returned to his study, where he sat down in an armebair and again ad-dressed himself to reading. He appears to have fallen off into a doze, and his head drooped upon his breast, when auddenix he too, awake with a his breast, when auddenly he, too, awoke with a start, and the feeling of a "presence," accompani-ed with a delicate yet distinct oder of violets. In a moment he recovered from his surprise—he had not been alarmed, for he is not of a nervous tempersment—and, singularly enough, he found that both the feeling of "presence" and the odor of violets remained near him, now growing faint for an instant and now becoming perceptible again at the other side of his armshair. So scute was his sense of the "presence" that he could but believe that his daughter was with him, silvough, of course this could be but an inference which was course, this could be but an inference, which, how-over, afterwards became what is deemed a certainty—by others who are acquainted with the strange facts of the case, as well as by the father and mother. He spoke to his child, calling her by name, and then it seemed to him that she sat upon his knee, as she had been accustomed to do to her lifetime. The odor of the delightful Cowers came to him as from her breast, the reclining with her head upon his shoulder. There was no pressure that he could feel, and when he would have folded her to his heart his arms grasped but empty sir. Boon the delicate performe faded away, and the "presence" was no more. He then retired, and slept more soundly than he had slept for weeks. and in the morning both he and his wife fest a peace which long had been absent from their lonely household. The next day, wherever they went logether through the house, the odor of violets was with them, and was plainly detected by the servants as husband and wife eat at dinner. It would even lead them about, and in the morning after breakfast it drow them into the conservatory where, however, it was lost amid the perfume of many flowers, to be found again when they with-drew—always beside them. Several friends were informed of these strange things, and being admitted to the house have felt the presence o wandering odor, now here, now there, as distinct-ly as it is felt by the parents, although the seese of a personal spiritual presence is rarely fall by them. However, it has been experienced by one or two of the dead girl's most intimate friends-if, indeed, she may be thought of as dead who is so plainly living though no longer in the body. How Dr. Beard and other scientific experts will explain these strange occurrences may readily be conjectured, though whether or not their explana-tion will be satisfactory to people who are not confirmed materialists is altogether another af-

A lady, the other evening, stated that "James Nolan" had said at one of Mrs. Billing's slitings, that it is injurious to health to put questions to oneself and walt for answers by impression. In this little matter lies the whole philosophy of Spiritualism. To collect thoughts simply for the sake of possessing them is pure selfishness, and it injures health, both in a physical and spiritual sense. All spiritual knowledge should be desired because the use it can be to others. Then its possession necessitates action, which diffuses the blood through the body, ensuring health, by which also the spirit is "ultimated" or developed. We can not express deep regret that there is so little of the ulsalonary spirit in Spiritualism. When a the missionary spirit in Spiritualism. When a small group of Spiritualists meet, their sole topic is present personal advantage or pastime. There is thus no blessing, no inspiration, no presence of angels, and the finer temperaments become the prey of an exhausting influence truly insupportable. Every time that Spiritualists meet, if they made it their rule to discuss some plan for the enlightenment and welfare of mankind, then the di-vine light would shine on them, and themselves and the world at large would be benefited. This is the Yoga plan, and Krishna says that he who eats all the bread is a "thirt." We can only be nourished by the remnants of "sacrifice."—Malium and Analyses.

A. B. Winslow writes: Every one here likes the Jovawat, and the stand you have taken in regard to false mediums rejoices the hearts of all the Spiritualists of my acquaintance.

H. L. Hrown writes: I am taking five or six different papers, but there is none that pleases me as well as the dear old Journal. I have to depend on the Journal altogether for spiritual

A. W. Curties writes: The Journal is doing good work in this section of the world. Keep UD good contage.

It is forbidden by the law of Mahomet to sail laves to Christians out of regard to their sonl's welfare. - Crescent and Oross, L. 56.

By the grave of the mortal friend we have loved and loss on earth, men meet even their engines in peace; but at the flavior's tomb the infidel watches with drawn sabre to prevent his followers from destroying one another.—Orescent and Ores, IL, 75.

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Map of the Chirago and Northwestern Hallway.

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CHICAGO AND NORTHWESTERN. Ticket Office-41 Clark street, Sherman House, and at depute COUNCIL BLUFFS AND ONAHA LINE. Depot corner Wells and Kingle streets.

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It is a favorite sentiment of mine that our ability to form an idea is likelf the proof that that idea is in some sense true. This may be some unconscious reiteration of the doctrine of the great philosopher whose Dialognes constitute "The Bible of the Learned." But I am not conscious of dt; in me it has seemed to come intuitively. Plate taught us to believe that ideas were the causes, the prior realities, and came with the spirit from its divino source. We do not originate what we make

or think; we only copy or reproduce I have the conception distinctly and very vividly that I am subjectively a spiritual casence. It was not so plain and unequivocal in former years, when the personality seemed to include the entire physical structure. As years accumulate, the body with all its curlous organism is felt as a thing apart, which I may contemplate as a distinct object. It seems as if at a little way from me. I am conscious of no mental or functional disorder; the mind Is clean the brain apparently normal, and the various parts in usual health. It is like a maturing of the physical entity away from the corporeal investiture which has been all along so necessary, and which is yet able to make me keenly awake to the discomforts of cold, pain and fatigue. In the end, it seems to me, the full analogy of wheat will be realized. The grassy blade was for a time allimportant. The stalk was necessary, and also the car with its growth of chaif. In due time the blossom appears and the kernel is evolved. After this the whole stock, the straw and chall become superfluous, and belong no more to the newly-formed grain.

It sometimes looks inconsistent that the believer in a future state of biles displays no special eagerners to depart from the mundano to the immortal condition. We smile at the pertinacious Calvintat who is confident of belonging to the predestinated number of the redeemed, so fixed and certain that it can neither be increased nor diminished, and yet employs care and vigilance to prolong his life on earth. There is a comical aspect to bis peculiar hesitation. He may not be so certain after all. He would not thank any body for wishing his departure hastened. Nevertheless, he is right. He is no hypocrite or self deceiver. He is simply obeying an instinct higher than his religious bellef, and has left the latter unwittingly in abeyance. Instincts are asfer guides than beliefs. There is a purpose in our life, whether we cognize it distinctly or not, and it is best fulfilled when we live out our time to the last. The attachment to life is a propensity implanted in us to hold us here and make us careful about unnecessary encountering of danger. It is recorded of the tumbrel lands of victims of the first French Revolution, that they axhibited great fear of being hurt while on their Journey to the guil-

To demonstrate immortality by logic and argument is not easy: It has been Justly affirmed that one must first love before he can know whether the object is lovely. So it behooves us to be immortal in order to be able to perceive our immortallty. I do not question by this remark the possible perpetuity of the in-terior existence of him who doubts or deales. I only assert that my consciousness is abundant evidence of my own possession. Another may not have matured so far, or his spiritual faculty may be from some cause rendered torpid. I have no authority to Judge another.

Charles Fourier declared that a desire which God had implanted in a human heing was his prophecy of its fruition. This is ample evidence that our existence is continued beyond this present earth-life. The wish to live, to be to know as known, is connate and inborn. It was not engendered in us from the external world. It took its origin in the interior conaclousness and was there evolved to be the

witness of God in man. ricuco it will be percolved that we are and to form too circumscribed a conception of what is meant by immortality. We regard life as a physical matter, a mode of existence with corporcal sensibilities. It is this habit of mind which induces many to imagine that there can be no soul or intellect except as the brain and organism exist for its evolution and support, But I do not cognize this transcendent importauce of material aubatance. Analogy suggests to me the fact of likeness of entity with varying form. The tree derives the elements of its woody fibre from the air. Even the coral is supplied with its limb from the sunny atmosphere; the mineral can not be found in the sea water. which flows around the growing reef. The same law may hold good in our human nature. The elements and atoms are composed of in-

visible forces. Because they have become tisaue and brain, and thereby, the physical basis of existence, it does not follow that when they are resolved away, the xistence must cease. Indeed, they are constantly disintegrating. The particles that made our body and brain of aforetime, have since bloden us farewell and given place to others. The potency which can attract elements and forces and lay them aside for others, is greater than they; while they change, it remains. It survives their departure, retaining its own identity. As the kernel of wheat does not perish when the chaffs covelope bursts and it leaves the stalk, so the real person, the soul, does not cease to exist when withdrawn from the body.

What, then, is life? That it is a force, or rather a principle co-ordinating torces, is evi-

dent. But this is an imperfect definition. It is analogous to light, which is white and invisible to common eyes, but is described in numerous colors, when commingled with the shade. The spirit in like manner is constituted of qualities and affections. Love is the essence of vitality and its intensity is correlate with the tenacity to live. What we usually denominate sentiments are so many elements of life. The moral nature is the essence of our being. We are constituted of our loves, our thought, our virtue and probity. Herein is the measure of our immortality. It is no problem of material and spiritual, but of goodness, love of justice, moral worth. Whoever loves is immortal.

How can this be shown? It is not easy to throw the measuring line of physical actence over the field of true wisdom. The finite can not comprehend that which is beyond its dimanaisms. We may know God, but can not find out the Almighty to perfection." We know that the protoplasm of the scientists exinto as such by virtue of life, but we do not perceive that life without we have first obtained the protoplasm. Even then, only the phenomena are witnessed and not the entity which causes them. Consciousness transcends

all itsmanifestations.

We may not limit our attention to these ex-ternal facts. Such knowledge is empirical, and of necessity only superficial. Man has a mind and spiritual nature capable of evolving the idea and perception of right and wrong. The measure of these is defined by regarding the rights of others. But this external restricsion does not create the principle. That originates in the mind and is developed there, as the child in the body of the mother. It is no parthenogenatic production, but is evolved because it has been involved. The Father is the primal fact of all. The human spirit is his emanation, the human soul his amount of the human spirit is his emanation, the human soul his amount of the human spirit is his emanation. because it has been involved. The Father is the primal fact of all. The human spirit is that attendance every Sunday at each of the the primal fact of all. The human spirit is the emanation, the human soul his evolution. By the one we are immortal and divine; by

the other our distinct individual existence is maintained. The concept of Emanuel Swedenborg is true: God created the universe in order to form a heaven from the human race. Being himself love in its entirety, he made us that he might bestow his love upon us. Hence, too, love is the bighest life of man, first to deeming from selfishness and bestrallty, and afterward exalting to the ideal excellence of Son and Bride of God. In this consists our

immortality. The inflattude of creation helps me to understand this lesson. I can not perceive an ondless variety of races of living beings existing in sories and gradations between man and monad, and then suppose that above man clear away into infinity all is a void and eternal blank Anningy teaches otherwise, and in fact, so does my own consciousness. I know that there are living intelligent beings about me, able at times to make me conscious of their presence Sametimes individuals still living on the earth, and at a distance from me so far ag space is to be considered, exercise a similar power, and I perceive them. I recognize this fact because of having likewise perceived volces and actual presence of living essences that were of another mode of existence. I never knew or sought to ascertain who or what they were, whether persons once living here or beings always supernal and preternatural. It is better to ascertain the right and the true, than to deluge the thought and imagination with marvels and strange phenomens. Spirituality consists in being like God and not in becoming familiarly conversant with spectres and the proletaries of the invisible region, or even with angels about his throne. To see is better than to be seen. Of such things one may not boast. It is very questionable whether they may be properly mentioned at all. . The true wife rejoices in her husband rather than in the glus-caresses which he bestows, and speaks of none of them. Greater modesty characterizes these relations of man and the superior world. It is much to know God, and impossible to utter the knowledge.

The real immortality is not a condition only to be entered and experienced after the phenomenon of corporcal death. Life beyond the grave is a mirage, and does not realize the true import of the expression. Immortality has nothing to do with the grave. It pertains solely to the interior essence which came forth from divinity and partakes of the divine nature. We have read in the little poem that that which went, was not love. We may like-wise bear witness that that which dies is not man. Immortality is possessed without reference to the dissolving of the body. The same idea is conveyed when we speak of heaven which is above and yet contains the earth. It is subjective, interior, spiritual, divine. Its attainment is the true immortality.

To measure the scope, the profoundness and extent, is beyond our ken. We can per-ceive the fact but may hardly comprehend its objective features. The theologist of the ocalypso has treated of certain dead that "lived not," but gives no further claw. So. there are many outside of the field of our exploration. There are those who appear to have no faculty by which to approhend these matters. A dormant power is possibly extinct; or it may abide unperceived till under conditions which we do not well understand, it shall be awakened. It is accordingly somewhat of a study with me whether the something in such persons that came from the divine returns thither as the rain-drop merges with the waters of the ocean; or whether, having become once individualized, it rotains that Identity, together with its experiences and capabilities. I am of the latter opinion, and it appears to me logical. I can not think that word or efflux of Divinity will return thither fruitices and abortive. Any death or extinction of the soul, however dreadful, is only relative. There is a resuscitation and deliverance from the lowest hell.

The whole matter transcends argument. We may act as precursofs and heralds to announce and point the way to the real truth; but beyond that each must minister to himself. The truth and not its exponent, will make us free. But the freedom will ite unlimited. It is no mere breaking of yokes and fetters, as the ignorant imagine, but an initiation and induction into the fullness of life and knowledge. Herein is immortality. A. W.

New York.

Spiratualism in San Francisco .

Since your correspondent, " Rolling Stone," in writing of Spiritualism in San Francisco. while fully reporting the independent movement of Mesdames Foye and Britten at Charter Oak Hall, and the temporary meetings of Mrs. Crindle, now suspended at Social Hall. makes no allusion whatever to the only regularly, organized society here, therefore will you allow me to supplement his report of our cause in this region, by a brief mention of the Ban Francisco Spiritual Union." This Society was organized several years ago, and regularly mot at Charter Oak Hall until April, 1879, when, deciding that that building was no longer a sultable place for our weekly gatherlngs, we changed our quarters to the larger and far more commodious hall we now occupy on Eddy street. Under its auspices such prominent speakers from abroad as Denton, Peobles, Walker and Tyerman, have lectured, and in the absence of foreign professional talent, we have generally had an abundant supply of speakers of both sexes to draw from, who are purposent residents of this coast and are ever ready to work for the furtherance of the caure.

Connected with this Society, and meeting also every Sunday morning in our elegantnew hall, is the Children's Progressive Lycaum, which is doing a grand work for our youth in this city. Over this lyceum presides our sccomplished conductor and indetatigable worker, Mrs. Laverna Matthews, who is aided by an earnest and harmonious band of leaders, who hold social meetings every Monday evening, to discuss questions relating to the intorests of the lycoum and general promotion of the cause.

At our lyceum on Sunday last, one hundred and thirty five children were present, whose fine elecutionary powers, musical ability and inspiring utterances delighted all hearts. In. addition to the children there were also two adult groups and many spectators, and I would urge upon all who are interested in the progress of liberal ideas, and the spiritual growth of humanity, the importance of taking a deeper interest in these numeries for our youth.

In conclusion, I would also allude to another point upon which the remarks of "Rolling Stone" may convey a false impression. In speaking of the depositories for spirituallatic literature, he seems wholly to ignore the continued existence of the old and wellknown establishment of Herman Snow-making no allusion thereto, except to speak of my occasional presence at Social Hall with a few papers. I would, therefore, add that we have neither sold out nor abandoned our former business, but only removed our stock to our own private residence, still retaining our old P. O. address in San Francisco. I am in conitualistic works for sale. Therefore our friends can there be promptly supplied by me, or by addressing through the posterice, Herman Bouw.

MARY F. Snow. San Francisco, Cal., April, 0, 1880.

Reply to Criticisms of J. M. Peebles.

Some time ago Bro. Peebles, in a reply to a review of his "Memorial" lectures, charg-ed me with being a member of the "Independent Church," a member of the "Knighte of the Golden Cross," and sending my children to Oberlin College. I at first thought no one could possibly be led to misunderstand my position from these charges, and unless absolutely notessary, I preferred not to force personal matters before the public. But from the letters of inquiry that come to me, I find it necessary to make an explanation. The "Independent Church" at Alliance, has no creed or prescribed forms. Signing the roll constitutes membership, When lecturing there, I did not sign my name, but sometime afterwards being repeatedly called on to perform the marriage ceremony, I sent to the officers, saking for a certificate of Fellowship, that would legally qualify me to perform that service. This was kindly granted, and the whole matter was regarded from a legal standpoint, and none other.

At Mantus, a circle was formed several years ago, composed of a few earnest and true Spiritualists. Two years ago, by in-vitation, Mrs. Tuttle and I were invited to a scance, and the controlling intelligence through the good Brother King entranced, welcomed us as members, and said the little circle was known as "Knights of the Golden Cross." This is the only time we ever met, and the circumstance had passed out of my mind until Bro. Peebles brought it un, and made it appear as such a dread-ful fault. He has been at Mantua several times, and I think met with this circle, at least learned all about it from Bro. King, and it is strange that he finds in this mat-ter such a terror, knowing as he must every.

thing connected with it.
My children attended Oberlin, because aside from its theology, it is an excellent school and only a short distance away. If they ever can be converted to the popular religious notions of the day, after the care I have given to their training, I will not op pose, and I so said to the professors, when I

ntroduced my children to them. On the other hand, will Bro. Peebles tell us where Spiritualists can find a spiritual or even liberal college? and not having one shall they be so bigoted as not to send their children anywhere? I have no inclination to the churches, yet I do not bigotelly condemn everything they advocate, just be-cause it is theirs. I hope I am free enough to accept the truth wherever found and by whom ever sustained, and I am frightened just as little by the cry of fellowship with the church as I have been all these years with that of being an infidel. My Spiritualism has no adjective to define it, and so far from Christ being its "corner stone," his place is far above the basement.

HUDSON TUTTLE.

Another Haunted House.

In reading the article in the Journal from the Clucknott Enquirer, in relation to the fall ing of shot in John W. Lingo's hardware store, I was reminded of an occurrence of the same kind which took place at my house in Mound City, Kansas, in the summer of 1807. I was Register of Deeds of Linn county at the time, and on coming home from the office one evening, I found my wife and nicce, wilttle girl of eleven years, considerably excited over what they end appeared to be something falling for different parts of the room. It was a small house with only two rooms below, and as I stood in the doorway between the rooms, some hard substance struck the door, bounding against me and falling to the floor at my feet I stooped and picked up two large-sized bird The shot then began to fall in all parts of the room, striking the walls and carpet with such force that I took up the babe who was creeping on the floor, for fear of its being in-

This occurrence took place in broad daylight, and continued at short intervals for an hour or more, and what appeared singular, we were not able to find more than a half dozen shot, when certainly not less than, a pound could have been used to produce the phenom. ena, had the shot remained on the floor, as I

We searched the house thoroughly, both up stairs and, down, without obtaining the least clew to the mystery. It was now, and there is scarcely any probability that shot had ever been brought there for any purpose. .

I will relate another circumstance which occurred the same year in the same house. 1 was unwell, lying on the lounge, and remarked to my wife that I felt an unusual spirit influence, and she proposed that we sit at the table and see if we could not get some communication. She went into the other room for some purpose, when I board three or four loud raps as with a caue on the outside door. I immediately arose and opened it, but to my surprise found no one there. My wife also heard the raps and came into the room. I closed the door and immediately a roud noise was heard on the outside of the building, as if some one was rubbing a board with great force down the weather boarding. My wife ran out and passed celtrely around the house, seeing no one in the meantime. I heard loud raps or rather knocks on the stelr door, on the partition and in different parts of the room. We sourched the house and premises with the same result as before. Our house stood in an open lot without shrubbery or any place of concestment, and about one hundred yards from any other building; was now, and without bistory in reference to spook or hobgobling.

My wife and 't have not in circles a great

deal without developing a sign of physical me-diumahip in either of us. If the phenomenon was of spiritual origin, will some one versed in such matters explain how it occurred without a medium or any apparent magnetic conditions?

I am an old subecriber to the Jovanar, and most hearthy endorse its course in dealing with frauds and imposters. Fraternally, J. H. MARSHALL

Greenhorn, Colorado

ILLOGICAL DOWNEY'S MISTARE. Delegate Downey of Wyoming Territory, wants congress to expend \$500,000 for paintings, to be hung in the capital at Washing in, which shall pretend to represent the birth, life and death of Jesus of Mazareth. He says the people are a christian people, who believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ as his only son, etc., etc., and that, therefore, the paintings should be had and hung. There is no danger of its being done. A great many people doubt his facts.

RESULTS OF VIVISECTION. [From the New York Tribune.]

A series of highly interesting experiments with dogs has been lately made by Prof. Mott, and in the Scientific American of Feb. 7th, a detailed account is given. The disclosures are so unpleasant and startling, coming home, as they do, to every one, that we believe they should be given the greatest publicity. The effort Dr. Mott is making to purify our articles of kitchen use should receive the support of every think-ing man and woman. There has been too much indifference on this subject—an indifference that has resulted in Americans earning the title of "a race of dyspeptics."

Polson, year after year, is introduced into the stomach with a criminal disregard to consequences that is appalling. If every purveyor of domestic supplies will carefully consider the result of Dr. Mott's experimonte, as detailed in the Scientific American, one of the greatest, if not the greatest, of these evils will be corrected.

MISTORIGAL EVIDENCE AGAINST ALUM IN FOOD.

Dr. Mott says: "The introduction of alum in flour for various purposes, has been a trick of the baker for the past 100 years. Fortunately for society, its introduction is limited now to a few unscrupulous bakers. In England, France and Germany it is an offence punishable by fine and imprisonment to use alum in any connection with articles of food. It should be so in Ameri-

The Royal Baking Powder Company, of this City, a long established corporation, celebrated for the absolute purity of their goods, some time ago commenced a vigorous warfare against many of their com petitors who were indulging in hurtful adulteration. The contest excited great in terest in scientific circles, in which Prof. Angell, Dr. Mott, and other leading lights took a very prominent part. The experi-ments of Dr. Mott are a result of this discussion, and go to prove conclusively that the most dangerous adulteration that a community has to guard against is alum in bak-ing powders. In this paper, the Doctor says: "It was with difficulty I found a suitable place to conduct the experiments so that the animals would not disturb the neighborhood; but through the courtesy of the Commissioners of the Dock Department, I secured a shed on their premises foot of Sixteenth Street and East River This shed I had completely remodelled into a suitable house, having the dimensions of about 10x14x13 feet. Sixteen stalls were made inside, having the dimensions of J1x2x21 feet. The bottom of each compartment was covered with straw, making s pleasant hed for the dogs. I then secured 16 dogs from the Pound, which were all carefully examined to see if they were in a perfect state of health. None but the strong, healthy dogs were selected. The breed age, food, color and weight of every dog was carefully noted. Each dog was then confined to a stall and securely chained, and they all received a number, from I to 10. commenced my experiments of the 9th of September, and finished Dec. 3rd. My as sistant was with the dogs from morning until night, and never left the animals without first securely boiting and locking the dog-house. No stranger was allowed to enter the house unaccompanied either by myself or my assitant, and the dogs never received a mouthful of food or anything else from any one except from my assistant or myself. I will now detail the result of my experiments:

"Dog No. 1.—Breed of dog. coach. Age 1 year. Health, perfect; food, bread and crackers. Color, spotted black and white. Weight, 35 pounds.

to this dog, on the morning of the Oth of September, was given eight biscuits at 8:10 o'clock. The biscuits were made by myself as follows: One quart sifted flour, 20 teaspoons alum baking powder, 2 cups water, I tablespoon butter, 22 biscults made, weighing 27 ounces; time of baking, 20 minutes.

"At 11:30, just three hours and twenty minutes, the dog was taken very sick, vom-iting profusely; his vim and brightness of eye had departed, and he trembled consid-

erably in his ifmbs." Experiments were then made upon three dogs with biscults containing only 10 teaspoonsful of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are. When, on the other hand, three other dogs were fed with biscuits made with pure cream of tartar baking powder, no ill effects were experienc-

They ate and ate with an evident

reliah, day after day, and even whined for

It was next necessary to discover what effect alum has on the solvent power of the gastrie juice. In order to obtain some pure gastric juice, a curious device was resorted to. Dr. Mott sent several dogs to Prof. Arnold, Medical Department of the University of New York, who inserted a small metal lle tube directly through the skin and into the stomach of each one of them. When the dogs were in a perfectly healthy con-dition, Prof. Arnold sent to Dr. Mott some gastric juice, which was produced by tick-ling the tining of the stomach of the dogs with a feather or glass rod, which caused the gastrio dice to flow out of the tube into a receptacle placed underneath the dog to receive it.

Dr. Mott, aided by Prof. Schedler, then began some experiments with the four samples of gastric juice which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alam had been dissolved upon fibrine, a white, very easily digested substance having a basis of coagnlated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a sub-stance as fibrine. They indicated, there-fore, how dangerous it is to introduce these two saits into our stomachs, if we do not wish to excite indigestion and dyspepsia. Further experiments showed that the digestive power of the gratric juice is entirely destroyed by alum, so far as its power of dissolving the more indigestible substances, like the boiled white of an egg, is concern-

Dr. Mott then determined to learn whether alumina could be found in the various organs of the body if a dog was fed with hydrate of alumina. He found a considerable quantity of the stuff in the blood, liver, kidneys and heart.

The Doctor goes on to describe the different symptoms exhibited by these i at an they passed through almost every phase of animal agony until they were left in a complete state of physical prostration. To those especially interested in the details of this subject, the article in the Bolentific American supplement will give most complete information, and we will spare the sympathetic reader the account of the sufferings of these dumb brutes.

The Mott's conclusions afterwarding these Dr. Mott's conclusions after making these

experiments, are of vital interest to every one who either makes or eats bread, and

therefore concern all.

These experiments," said he recently, while speaking before the American Chemical Boolety, "clearly demonstrated that the salts left in the biscuit when a cream of tarter baking powder is used are perfectly harmless, but when an alum baking powder is used are very dangerous, for in every case where dogs were fed on blacuits made with such powders the dogs were made very sick causing them to vomit profusely, lose all energy, and show weakness in their limby."

It is a clear and triumphant corroboration of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they and Dr. Mott has shown, bread made or alum is totally undt for human or animal food. 'Tis true, in the bread of demestic consumption, there may not be as large a proportion of baking powders as was in the bread used by Dr. Mott, and that accounts for the fact that the symptoms in the reader are not so well defined as they were in the experiments in question. How many there are of our immediate friends suffering from this evil, scientific investigation will alone this evil, scientific investigation will alone reveal; but many a lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyzes every ingredient before its incorporation into their nowder. The old cry of poration into their powder. The old cry of honesty being the best policy" may be worn threadbare, but its truth will hold forever, and while adulterations and short weights abound, it is a pleasure to see at least one in the trade strenuously endeavoring to give full weights and pure goods.

We publish in this issue of the JOURNAL the funeral oration by Mrs. Emma Hardinge-Britten, delivered at the Unitarian church in San Francisco, Cal. It is cati mated that 3,000 attended the funeral services at the church, 7,000 joined the procession, and in order to give wider publicity to the proceedings of the occasion, The Daily Evening Post published 5,000 extra copies which were immediately sold. It is a significant fact connected with this affair, that the funeral services were held in the same church built especially for Rev. Starr King.

Among the advertisements in a well known Scotch newspaper this was recently found: "Oh! degenerate church! is there within you no Nebemiah-no Zerubabbel, son of Shealteel? Are we given over bound to Tatnal and the Apharachitest" The point of this fervent appeal is said to be that the Established Church should rouse itself up for a more earnest and determined struggle against disestablishment, the tide of which at present it resists feebly and ineffectually.

Barran Times.—The business revival and new ora of prosperity which is now fairly inaugurated, is in keeping with the increased health and happiness seen all over the land, and is one of the results obt-ined from the introduction of Warner's Safe Kidney and Liver Cure. "The changes-wrought by this remedy," says Rev. Dr. Harvey, seem but little less than miraculous." 28.7-8

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EF State the paper in which you saw this advertisement, 1844.

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